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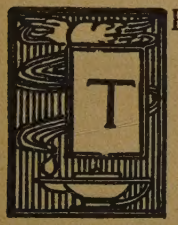
HOW TO HANDLE SUBSTANCE SPIRITUALLY

[The following article by Mr. Fillmore has appeared in our publications before. It has been found so helpful, that, in response to a request, we again present it to our readers.]



HE affirmation, "The all-providing Mind is my Resource, and I am secure in my health and prosperity," is very comprehensive because it is inclusive. You all know about Spirit-Mind if you have meditated in Spirit. It is the everywhere-present Intelligence, Life, Love and Substance. Our lesson tonight, the Prodigal Son, deals especially with the everywhere-present Substance. When we have a realization of the everywhere-present Mind, with all of its attributes, there rests in our consciousness a certain security. I cannot explain to you in words what that security is, but if you get your foundation right, if you understand your Principle, you will know that security just as well as a student in school who has studied his lesson, who knows the rules, has a certain security when he is asked to get up and demonstrate. If he has not studied the rules, he feels shaky, because he may be asked questions that he has not had a rule for in his lesson.

So one who knows Principle—that is, knows what God-Mind is—has a certain inner security; our lesson and affirmation is to establish in the consciousness of every individual a great, broad understanding of the Principle upon which all life and existence depend. Some people think that we are teaching here a sort of new therapeutics, or another religion, or that it is just an imaginary religious fad we have set up. We are not doing this. Our religion is based upon a science, in which ideas are related to their Principle and to other ideas in a great universal Mind, working under mind laws. This doctrine which we teach will fit any religion —that is, it will point out the real in any religion. It will show where the false is and where the true is. You will be able, if you know the Principle, to detect instantly whether a certain religion is founded on facts or whether it is built upon a basis of man-made ideas. About nine-tenths of the religions in the world are based on man-made ideas about certain propositions. But when you know the Truth you can tell the difference. You can sift out that which is real from that which is unreal.

In order to demonstrate this Principle, it is necessary for us to keep establishing ourselves in certain statements of its law. The more you can present to your mind certain propositions that are logical and true, the stronger that inner security becomes to you. The mind of man is built upon Truth. In other words, the clearer your understanding of Truth is, the more substantial your mind becomes. This reveals that there is an intimate relation between what we call the Truth and the Substance of Being. The one Mind, when it is in action in your consciousness, will, through the universal law of sympathy of thought—that is, like attracting like—lay hold of this Substance. Thus the more you know about God, the more successful you ought to be in handling your body and your affairs. So also, the more you know about God, the healthier you ought to be.

And, of course, if you are healthy the more beautiful you will be and the happier you will be. And if you know how to take hold of this universal Substance and use it whenever you need it, the more prosperous you will be. Do you not see how Mind-Substance enters into every detail of your life? But we must establish ourselves in a certain security of the universal Life, Love, Substance and Intelligence, and we do this by first seeing Truth and then getting a consciousness of its Substance.

Just here is another point in this doctrine—there is a law governing all true action. Nothing comes by chance. There are no miracles—nothing happens; there is no such thing as luck, but always cause and effect. That all effects have a cause and that everything is under law, is a teaching that appeals to the innate logic of mind. The happenings that seem miraculous are simply ruled by a law that we have not yet discerned. But the ignorant mind says, "It is a miracle; God must have done that." God does not do anything in the manifest universe. God gives man the law, and man puts the law into operation. God is the Law. Our United States Congress establishes laws that rule the acts of American citizens. Those who keep the law are rewarded with its protection. This is security. Exactly the same thing is true in the universal Law. Our congressmen do not personally arrest every man who transgresses the law; that is left to the executive power. So, God is not here compelling us to follow his Law. It is left to us how we shall do. The Holy Spirit is the executive official, through which Divine Mind carries out its Law.

If you understand this, you can see how you inherit the power of Divine Mind. You are using your organism to carry out a law that God has established as a guide to all creation. If you carry that law out righteously, you cannot help but get righteous results. If you break the law—well, that is your lookout. God cannot help it; God has made the law and there are

certain rules of that law. Blackstone says that law is a rule of action. Exactly so with God-Law. And if you follow these rules, you will be sure to demonstrate the Truth.

"But," you ask, "what are the rules of the Law?" First: God is Good and all of his creations are good. Now, if you can get that fixed in your mind, you will demonstrate good, and you will not have anything but good come into your world. If you let in the error thought that there is evil, and that you are as liable to evil as you are to good, you will have evil conditions. But remember that evil and evil conditions are not fundamental in Divine Mind. If you say, "I am the child of the absolute Good; God is good and I am good, and everything that comes into my life is good, and I am going to have only the good," you will change the current of your thought right away and begin to build good brain cells that will not know anything but the Good. Then everything good will be attracted to you and your life will be a perpetual joy. I cannot tell you why this is so, but you can prove it for yourself. If you start out right now with that idea of eternal goodness in your mind, and talk about the good only, and see with your mind's eyes everybody and everything as good, you will demonstrate all kinds of good. Good will begin to manifest in you, and soon everybody will be saying, "I know that woman is good and true—she gives me confidence in the innate goodness of all mankind."

This is the way the one Mind expresses itself through man. If man uses the Law in this sensible way, he will get the desired results; if he uses it in the opposite way, he will get the opposite results. This is true also in our demonstrations of prosperity. We cannot be very happy if we are poor, and really nobody has a right to be poor. It is a sin to be poor. I have been asked if Jesus Christ gave any example of poverty being a sin. Yes, you will find it in this parable of the Prodigal Son. This

is one of the texts most often used to preach to moral sinners, but a close study of it shows that Jesus was teaching the sin of lack and how to gain plenty. Jesus said that this son took his inheritance and went into a far country and spent it with harlots. He spent his substance in riotous living and came to want.

When this son returned to the father's house, was he accused of his moral shortcoming? Not at all. The father said, "Bring forth quickly the best robe, and put it on him." That was a lesson in good apparel. It is a sin to wear poor clothes. This may seem rather a sordid way of looking at Jesus' teaching, but we must be honest with the parable.

What next did the father do? He put a gold ring on the prodigal's finger,—another evidence of prosperity. A ring is a symbol of the unlimited. There is no end to a ring. It also represents omnipresence and omnipotence in the manifest world. Everything that moves forward —all the machinery of the universe—rests upon wheels. When we know "how the wheels go round" in Divine Mind, we shall know all things, and that is what a ring represents. When the father gave that ring to the son, he gave him the key to all life activity. He gave him power in every avenue of expression—omnipotence, omniscience, omnipresence—"All mine are thine." This is what the Father gives when you return to his house of plenty.

The Father also commanded the servants to put "shoes on his feet." The feet represent that part of the understanding that comes into touch with earthly conditions. We have in the head the understanding that comes into touch with spiritual things, but when we read in Scripture about the feet, we may know that it pertains to understanding of material things. Probably some of you are being taught in dreams; you may dream about wearing old shoes, or losing your shoes, or of your shoes being muddy. If you want to know the meaning of these symbols, study your thoughts in relation to the

world about you, especially the material world, and you will find that when you have such dreams you have gone down in your thinking to a very material basis. When the Lord puts shoes on your feet, you will dream of new shoes, which means that you are thinking righteously.

Then, the next thing that the father did to his restored son was to proclaim a feast for him. That is not the way we treat our moral sinners; we send them to jail. But the Father does not do that way; he gives a feast to those who look to him for supply. The "fatted calf" represents universal Substance in its strength and richness.

I have heard numerous sermons preached from this text, and never one that brought out the prosperity side of the parable. Every one of the preachers told about what a bad man this son was, and that there is more rejoicing in the kingdom of God over the salvation of one sinner than over the ninety and nine righteous.

I interpret this parable as a lesson on prosperity, showing us how the people who are dissipating their substance in sense ways are sinners, and how they may become lawful and prosperous again by returning to the Father-Mind. There are plenty of lessons in the Bible for moral delinquents; then what is the use of twisting Scripture when it is so plain that this lesson refers to the dissipation of substance? Jesus said that this youth wasted his substance with harlots in a "far country," a world where the Divine Law was not observed. There is a close relation between harlotry and want. All people who waste their substance in sex sensation eventually find themselves in want, physically and financially. Then, if we would get at the right use of the Divine Substance and the Divine Law, we must come back to the Father's house—not only in health, but in our resources; because if you are not resourceful, if you are not secure in your handling of the one Divine Substance, you are not secure in anything. We live in

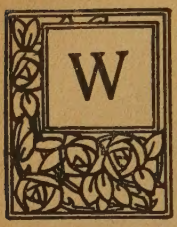
a world where substance is a very important thing. The Unity Society receives nearly a thousand letters a day from people who ask our prayers, and the great majority of these letters tell what a hard time the writers are having in finances. Not all are seeking financial prosperity. Many have ideals they want to attain. But they do not always use the law in its broadest way in attaining their ideals. One writer said, "It took me six months to realize my heart's desire—and six years to get rid of him." Here personality used the law and got what it went after.

So we see that wisdom should be sought, that we may know what our good is. Wisdom is a part of this universal Substance that we are dealing with, and we must handle it wisely. Make a declaration of Divine Wisdom vigorously in every thought. If you do not think right, you will not act right; you will not have right conditions in your world. Then you must have wisdom. Solomon asked the Lord above all things to give him wisdom, and after he had received wisdom, riches and honor were added. So in your demonstrations of this wonderful Law, remember to ask first for wisdom.

Then let us observe the Divine Law and enter the very Truth of Being, and realize that there is an all-providing Health and Support, and that our Father is always here—that he is constantly giving to us just as fast as we will acknowledge and take under his Law. We can take our inheritance and divorce ourselves in consciousness from the one Mind, but we always suffer the results; that is because we do not do things in wisdom. Let us enter first into Divine Wisdom; then we shall know how to handle our substance, and the Law, the wonderful Law will be revealed to us. Then we shall declare with assurance, "The all-providing Mind is my Resource, and I am secure in my health and my prosperity."

MAN MADE IN THE IMAGE OF GOD

LOWELL FILLMORE



HEN we look about us and see among men everywhere, sin, sickness, death, trouble, jealousy, hatred, wars, and all those things that somehow do not seem to be a part of God's creation, we wonder what has become of the "Image and Likeness" man. But when we change our viewpoint just a little and look for the good, we find life, happiness, prosperity, goodness, peace, harmony, and all the things that go to make up the Kingdom. We can easily prove that there is more good in the world than there is bad. Many people find more evil in life than good, while others living in the same environment find more good. The difference is not in the surroundings, but in the individual viewpoint. Here is the simple rule: If you look for evil you will find it, but if you look for good you will find good. After one has formed the habit of faultfinding, criticizing and looking for evil, it is difficult to convince him that he is looking for it. His vision is obscured by the dark clouds he has himself rolled up, and all the world looks black through them.

If you are finding unhappiness, ill health and discord, and if life looks dark to you, stop blaming others for your bad luck, and start right in finding the good in people and in things. You may have to begin by finding only one good quality the first day, but stick to it, and believe in that one good quality, until you are able to find two the following day. Think of God as good, and believe in his goodness as a present fact. The sun will shine through your clouds and they will melt away. Then you will be able to see and understand what seemed dark before; to your sight men will take on a new, divine quality, you will be catching a glimpse of the "Image and Likeness" man.

The question is often asked, "If God is all powerful and good, and if he made man in his own image and likeness, why does he allow man to be sinful?"

Let us go back to Genesis for our answer. In the first and second chapters we find two stories of the creation. In the first chapter the first story tells how God created the heavens and the earth, the light, the seas, vegetation, fishes, animals, and man. These creations were made by his word and were pronounced good. In the second chapter we are told that the heavens and the earth were finished, God resting the seventh day. After this the statement is made that there was no living thing upon the ground because Jehovah God had not yet caused it to rain, and there was no man to till the soil. Man had been created in the image and likeness of God, both male and female, and yet it was necessary for Jehovah God to make man of the dust of the ground, and afterward to make the woman from one of the man's ribs.

This seeming contradiction of accounts shows how the creation was first finished in the ideal, or spiritual realm, and afterwards worked out in the manifest realm. There was first the idea in the Divine Mind, and afterwards the manifestation of that idea. The creative process goes on in man's mind and affairs in the same order. This is why metaphysicians always go back to the ideal realm, to change the conditions in the outer.

The first creation of man was the ideal creation, and it was in that creation that he was made in the image and likeness of God. God is Spirit and therefore man made in his image and likeness must be Spirit. This man is the spiritual man, which is in every one of us. It is the Christ man, or Son of God. That perfect ideal man had his perfect expression in the man Jesus. We have been given the power of creation, and we have made ideals which are less than the perfect Christ standard; we are therefore expressing in the outer world conditions which are less than perfection; but the Christ

man in us is ever ready to become our perfect ideal, as he became the perfect ideal of Jesus, and God is constantly calling to us to accept our perfect sonship. Our Christ-self directs us more than we realize. We may distort our ideals and seem to go far from the Father's house, but we have deep down in consciousness that memory of the perfect self which will eventually bring us to perfection.

We build our life expression after the ideals we have in mind, much as the builders erect a house after the architect's plans. When the architect has completed his plans the house is finished in the ideal realm. He knows just how it will look. He has provided for all necessary rooms and conveniences. He pronounces them very good, and he can rest in the assurance of perfection. The plans then are worked out in the manifest world by the builders. Man is today in this process of building. He has not yet completed the structure which God planned in perfection. He is like a half built house. We should not condemn him so long as he strives toward perfection. Nobody criticizes the workmen for the lack of beauty and perfection when the house is only partly built. When we see folks missing the mark and not living up to the highest, we can help them more by aiding them to realize the perfect ideal than we can by condemning them. I understand that the word sin in the Grecian games meant that the contestant had missed the mark. So, we today say that a man sins when he misses the mark of perfection. To hit the mark we must learn to keep the goal of the high calling constantly in mind. In putting up a house, we find that the builder erects a good deal of scaffolding which is not called for in the plan, and which must be torn down later. It is unsightly, but necessary in the building process. It is not a part of the finished house. There are some things that enter into the process of our lives which may be classed as scaffolding. Who knows but that many of the material things which we think

now are necessary to support our well being and happiness may not be just scaffolding which will be torn down and cleared away when we come into our Christ perfection manifest?

As I said before, man creates in the same way that God creates. In fact, man is carrying out the great plan which God worked out in the beginning. The beginning is right now, and the second chapter of Genesis refers to a process which is going on all the time. When we consider the question in absolute terms, there is no beginning and there is no end to time. In the relative measure of time, there seems to be days and months and years. But the relative is a limitation of the Absolute. Jesus Christ revealed how the absolute and the relative concepts of time were related, in answering the scribes and Pharisees when they were bragging of their ancestor Abraham. Jesus said, "Before Abraham was born, I am." The first part of this statement deals with the past, and is based on the relative concept of time, which the scribes and Pharisees understood. The second part deals with remote past, present, and future; all time is included in it in present time. There is in absolute time only the present. In the absolute sense, the creation is now. We are now Sons of God, but we are proving it by letting the Divine Plan become a part of our manifest lives. Jesus Christ proved his sonship and he said, "follow me." He made a special point in his teachings that the personal will should be put into the background and that the Divine Will be allowed to do the works. He said, "Not my will, but thine, be done." Though the personal ideals may take us away from the perfect plan, as the selfish desires took the prodigal son away from his father's house, we shall find that there will come times when we seem to be starving and our thoughts go back longingly to the perfect plan, just as the prodigal's thoughts went back to his father's house.

This soul hunger is present in every one. There is

an unsatisfied longing which causes people to push and pull, to work and strive to get something that they think they want. When they get it they strive for other things, or more of the same thing. This longing has drawn forth the great inventions; it has caused men to do noble deeds; it has caused men to build great fortunes; it has also caused men to drink and eat to excess. This great desire for perfection is like a river seeking the ocean; it cuts deep gorges through the rocks; it twists in and out among the hills; it waters the valleys and makes them fruitful; and it destroys lands and houses. It turns water wheels and grinds flour; and it undermines and washes away the mill. The pull toward the ocean means that something must be done, and that something is being done. It is good or bad, according to the application. So, in following the desire for satisfaction, man may create or destroy; he may conserve or dissipate, according to his application; but he must do something, and he will never be satisfied until he has completed his life of expression according to the Divine Plan.

Let us realize then that in Spirit we are perfect, made in the image and likeness of God, and let us strive to make this perfection manifest in our expressed lives. When we see some one who is not so far along with his building as we are, let us have patience and help him to realize that his desire is toward perfection. Let us keep in mind that he is in essence a perfect child of God.

WALKING WITH GOD

"If you cannot be anything, be a mystic; walk with God; do his will; set your hand to his plow and help prepare his earth for his coming commonwealth."

Your soul makes your body just as the snail makes its shell.—*Chas. Kingsley.*

FINDING YOUR LIFE WORK

RICHARD LYNCH

HERE is the man who is not confronted with the vital problem of finding his life's work, or his right place in the universal plan? That it is a problem, vast numbers of people will testify, for they know that they are not in their right places; each believes that somewhere in the scheme of things there is a particular niche for him, and that happiness will not be his until that niche is occupied. That the problem is vital, all will give testimony, because it touches the being of every individual, regardless of his position and station in life; and that there is a universal plan, we do not doubt, for all creation points definitely to a cosmic, or evolutionary scheme.

So evident in the world are the innumerable examples of those who are not in their right places, that it seems hardly necessary to touch on this phase of the problem; for, on every hand, are the ones who have not answered, or, who have not even heard, their calling. Out in the world, we sometimes mention these persons as being square pegs in round holes—misfits, as we hear them commonly called. Is it any wonder that there is so much unrest and unhappiness in the lives of people, with multitudes in work unsuited to them, in places not their own?

The creative mind chafes in routine occupation, the brain worker rebels against doing that which is merely muscular, and highly sensitized, artistic temperaments smart under the drudgery of purely mechanical work. All these are engaged in occupations, worthy in themselves, but strictly unworthy of those who should be expressing in the arts. I read in one of our newspapers of a wealthy American who is studying in one of the European art centers; he is rebellious against the situation,

forced upon him by ambitious parents. His story tells us that the studio is a prison to him—just as the office, the work bench, the field, and the factory, hold in bondage thousands of others who are misplaced in their vocations.

Perhaps more than ever before are we now realizing the seriousness of this problem, when the bureaus, which are operating in connection with demobilization camps, tell us that many of the returned soldiers and sailors cannot bear to return to their former limited work, because the experiences of war have caused their outlook on life to become more exalted. One officer, contributing to the American Press, says that the boys are too big for their old jobs, that their vision is greater, that their spirit has been touched by the larger life, and that they are not content to return to their old outgrown positions. Colonel Arthur Woods, assistant to the Secretary of War, recently gave out this story to a Washington newspaper: "I know of a young man who was a waiter in a small town restaurant in prewar days, for $12 a week and tips. He had been in the National Guard and managed to get an appointment at an officers' training school. They sent him to war as a second lieutenant. He came back with a medal and a citation. 'Nothing doing,' he laughed when the boss offered him his old job back in the restaurant, with the promise of a head waiter position in a few months. 'I am a $5,000-a-year man now,' and so he was and is. The other day the young captain got his $5,000 job; he is employed by a big concern which has a large number of men to handle, and he fits in admirably."

Sometimes it requires a great emergency to reveal what is really within a man, as was the case with Lincoln, Roosevelt, and countless others who did not know their capabilities until some crucial moment called into action their mastership.

One's better nature protests against a career in which his possibilities are sacrificed. It is the person in

the work to which he is well adapted, who has the constant stimulus of the best urging him to success and happiness. In the main, friction is not caused by a lack of effort toward achievement, for we know that the majority are striving with all the best that is within them, but in vain, since they are in positions not adapted to their gifts. Then, on the face of things, it certainly does seem as though something is quite wrong with the scheme of creation when men and women are expressing such chaos in the workaday world. But the truth of life is that people need not flounder about dissatisfied and disappointed; such relation to their work is averse to the design of the Creator. We hold that in the divine architecture of the universe it is planned for man to be harmoniously situated, that his life be orderly and prosperous. That he may enjoy life as originally designed, it is necessary for each one to fit properly in the infinite design of life, as the patterns fit beautifully in a grand mosaic. This fitting-in process is what I consider finding one's place, or life work. Though you might not be conscious of your particular work, do not doubt that there is such a work for you. The Belgian philosopher, Maeterlinck, weaves this idea into one of his plays. In "The Blue Bird" we see children unborn, a host of them, awaiting to be brought to earth. And what is it that the little ones have in their hands? Why, each holds a mandate for a specific place in the world! Some are to be poets and artists; others, architects and workmen. This picture illustrates what I am emphasizing; the authoritative command of the children represents our own divine commission, or bespeaks our hidden talents and success qualities, which indicate our sphere of activity in the world.

It is not designed that man should go aimlessly through life. Someone has said, "It looks as though man was placed in the world merely to see if he can keep alive, with the gods ever ready to trip him up, if possible." Such an existence has no place in the divine

economy, for it is not productive of the best, and what a loss to society, not to consider the individual injury!

My work with young people, many of whom were launching forth in the larger school of life, has made me feel very keenly the importance of this subject. I have noticed many, in this school of unfoldment and development, postpone their rightful work, ignoring their splendid resources, to follow vocations not their own, because of the lure of dollars, for immediate returns, or because parents, relatives, or friends chose their work for them. Sometimes it was the glamour and glory of professions to which they were least fitted; businesses that were inherited; work that was novel or that which appeared genteel. These and scores of other reasons have prevented them from answering the God-given call which is whispered to each individual by the still, small voice within. The innermost part of man is Omniscience—knows all things, is Divine. A poet who has caught this inner vision of the infinite voice, enriches our conception with these words:

> Again that voice that on my listening ears
> Falls like star-music filtering through the spheres;
> Know this, O man, sole-root of sin in thee
> Is not to know thine own divinity!

Your true Self can tell you better than anyone in the world, your place and your work—your particular gift as described by Paul. Our own Emerson writes, "Different gifts to different individuals, but with a mortgage of responsibility to everyone." It is, then, very essential that each person be steadfast in his search for the sealed message which is within his being. I might add that the way in which we spend the greater part of our time is a large factor in our unfoldment. We must give a faithful account of our stewardship to the all-knowing One within, who never sleeps. If one does not heed the voice—and the voice is none other than the real Self speaking, hard experiences generally follow, leading men out of their natural spheres through

pain and darkness to knowledge. But we know that there is a more excellent way to be taught than by experience, and that is the way of inspiration,—for, "*There is a Spirit in man, and the breath of the Almighty giveth them understanding.*" While it is the privilege of certain persons to help, to guide and direct others, yet it is left for each soul to hear for himself the message hidden within; no one can know this secret but you, and you alone. That it is difficult to hear, and to translate in terms of our intellects, makes it all the more precious and worthy of being earnestly sought for; consequently the individuals are rare who have heard, and profited by the hearing. If the message could be obtained easily, its value would not be appreciated and prized.

But, you will say, "How shall I know when I hear the still, small voice? When I get quiet, many and varied thoughts are suggested to my mind, and I seem to hear any number of small voices endeavoring to speak to me. How shall I discriminate as to which is the right leading?" This very question was asked a friend last week when a visitor called at his home. The visitor had traveled over a thousand miles at the dictation of a strange voice. He arrived penniless and dismayed, and after an apparently fruitless journey, returned home, not knowing the reason for doing as he did. Voices of every nature are loudly calling at all times: voices of ambition, of pleasure, of selfishness, of pride, of every negative character, as well as of every good and desirable thing. But, as Elijah discovered, so must we, that the voice is not in the whirlwind, nor in the earthquake, not in anything spectacular. Nor will it lead you to do deeds of daring or to perform works for display.

The right voice speaks only of equity, justice and harmony; should you be prompted to do something that points to a course which will not bring good to all concerned, be assured that the genuine voice is not speaking. For an infallible gauge, when in doubt,

measure each problem by the golden rule; the still, small voice guides its followers along a simple, true, pleasant, orderly and prosperous path.

There is prominent at least one talent in every normal person. Nearly everyone, after searching here and there for his right place, will sense a leading in some particular direction; he will feel the grip of a certain occupation or profession. This "leading" is a guide to the right niche. How one is to find the way open to follow the desired work, when held so tenaciously in the place that chafes, is another important point that will be dealt with in a later article. As with all vital questions, the answer to this must come from the omniscient Self within.

First, get the right attitude toward your present work. So long as you resent your work and loathe it, as many allow themselves to do, just so long will you be held in bondage to it. While you are forming an ideal of another occupation, or thinking of your right place, and preparing for it as much as your power permits, do your present work with devotion and zeal. Learn to love it; this is the path of liberation. I have known the law to work wonders in the lives of persons who have been unpleasantly situated.

If we are working in the wrong place, we need not take the soothing unction to our souls that a martyr's crown is ours. It is just as much a transgression of the law to be a misfit as it is to be sick or in poverty. It is surely "missing the mark" if we fail to live up to our higher possibilities in any direction! Weigh the semidormant abilities, consider each prayerfully. Soon you will be led to choose one path of unfoldment; and in unforseen ways, avenues of opportunity will open up. The more industriously and assiduously you apply yourself, and the greater your faith in your inner guide to lead you aright, the quicker are you released from the bondage of the past into the light of perfect day.

This attitude gleaned from the golden counsel of

Marcus Aurelius is inspiring: "In the morning when you feel loth to rise, fall back upon the thought, 'I am rising for man's work.' "

THE INNER TRUTH

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe;
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth,
A baffling and perverting carnal mesh
Binds it and makes it all error; and, to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us; whence broods radiance vast,
To be elicited ray by ray, as God
Shall favor.

—Browning, in "Paracelsus."

"Go and make disciples of those who know me not," is His command. Go and tell them that they are children of the Universal Soul; that they are immortal because God is immortal; that they have within them a germ which is divine; that of the germ Christ Jesus was the absolutely perfect archetypal embodiment; that to believe in Jesus Christ is to believe that his nature, his spirit, dwells in the center of man's being; that as it is recognized, acknowledged, obeyed, it will regenerate man's nature, ennoble his life, emancipate him from the tyranny of his lower self and finally conform him to the image of the perfect Son.—*Archdeacon Wilberforce.*

REPENTANCE

[Points from an interpretation of Bible Lesson, May 25; given in Unity Auditorium by Miss Shanklin.]

HE BIBLE is a history of the soul, and not one important teaching given therein can we hope to escape, not one important act that it records can we hope to avoid. We must return to the Eden from which we have wandered. We must turn back, retracing the steps by which we came, going forward steadily until we reach the heaven of the Father's eternal presence. It is the teaching of the Gospel, the teaching of all times and of all people, that there is a necessity for the soul of man to repent. Not only in occasional acts of repentance, but by repentance for each mistake that we have made, must we blot out whatever stands between us and God.

The trinity runs through all of life. Any distinct movement of the soul of man has its beginning, its intermediate steps, and its conclusion. The trinity action in the spiritual law of repentance is clearly outlined in the Gospel and in the Old Testament Scriptures. Distinct movements characterize the development of the soul, and are to be discerned wherever life operates. God involved himself in his universe by distinct, consecutive steps; he is evolving himself in his universe by distinct, consecutive steps. Particularly is his evolving work evidenced in the souls of men today. This is a time when the kingdom of heaven comes speedily, and it behooves us to meet each requirement of the law, with high and willing courage.

If we confess that we are less in the outer than we are in the inner, if we see that the ideal of himself which God created in us is not manifest, then it becomes necessary for us to consider repentance, to enter into, and to work ourselves through its different steps as they are portrayed in the Bible.

The first movement of repentance is pictured with particular force in the lesson of the morning, in that portion of the Scripture which shows Jonah going under protest to Ninevah, to preach as he was commanded to preach. He had heard the voice of God and he was obeying; but his obedience was unwilling, sullen. He told the men on the ship that he was a Hebrew, and that he feared God; and yet he was running away from God as fast as he could go. Had Jonah feared to disobey the law of God, instead of fearing God himself, his experience would have been less strenuous. We should fear to do evil; not because we fear the consequences of evil (which are severe enough), but we should fear to do evil because we should shrink from doing that which is contrary to God. Therefore, in a proper, reverential sense, we fear to do evil, fear to do those things which are contrary to His holy nature, and which would postpone the day of His full salvation in us.

Jonah was sent to Ninevah to preach against it, and to say that in forty days it would be overthrown. There was no provision for repentance in the message as the prophet delivered it. The plain, hard and fast terms delivered were that the city was doomed to destruction. But the people of Ninevah understood that the act of repentance would save them. So they repented; they made a most thorough work of their repentance, dressing themselves to express their sorrow, and causing even their animals to bear the appearance of contrition.

The repentance of Ninevah is a form of mind action in the soul when it believes that it can prevail upon God to do something other than he originally intended. The warning voice of the prophet resounds through the thoroughfares of mind, and the impulses, the energies, the entire sense nature is called to a halt. The soul is brought face to face with the consideration: Where is this road leading me? Then we turn back and say, "I will repent of all my mistakes, and God will avert the consequences which his law has pronounced upon this

course." We bring the animal impulses, the beasts of the subconscious nature to repentance, and the curse does not descend.

The Ninevites of history believed that God repented; the Ninevites of the soul believe that acts of contrition on our part cause God to alter his course toward us. But this never takes place. Man is the penitent before the changeless, immovable God. When we escape the punishment that follows a defying of the law, it is because we have come under the protection of a higher law. Repentance makes us wards of the Christ Jesus law and brings us into accord with God.

Jonah is the first of the three in the trinity of prophets that speak to the soul. His message is to the outer.

The second prophet is he who cries in the wilderness of mental confusion, "Repent ye, for the kingdom of heaven is at hand." From the region round about, flocked multitudes to John the Immerser, attesting by the act of baptism their resolution to seek the kingdom which is always at hand.

The level of development which we have reached is made known by our attitude toward others. Jonah prophesied the destruction of Ninevah, and when the Ninevites repented and escaped punishment, the prophet sulked in the shade of his gourd vine, and said that God was making him a liar. Jonah is one of those persons who say, "Yes, Blank has quite a degree of understanding, but he comes short in this and in that. He is due to have an experience." Then, through some mysterious process of soul communication, Blank realizes that he is not living to the high prerogative; he repents; he turns from the outward direction, and starts back to God. The clouds of correction that hang over the outward path cannot pour out their fury on Blank's head, for he does not pass under them. Then Jonah says, "I don't see how he manages it; but the law will overtake him, yet."

The nearer the prophet stands to God, the gentler,

sweeter, more effective are his methods. Jonah believed that the destruction of Ninevah was inescapable; the obliteration of the city and the annihilation of its inhabitants were to be the triumphs of justice. John, calling from the banks of the sacred Jordan, added the fruit of repentance to the act of repentance. A few times he reverted to the methods of Jonah, as when he denounced Herod and scathingly characterized the Pharisees and Sadducees as offspring of vipers. But earnest, direct warning is the usual method of the Immerser.

John is the intermediate degree of prophecy. He has the right perspective of events. He sees that mere repentance is not sufficient, that it is but a preparation for entire reunion with God. When the Immerser calls to us we feel the nearing of that One, the leashes of whose holy understanding we are unworthy to draw; the One who shall absorb in his own glory all that have foretold of him. The prophet of the true Prophet says, "I do not know who it is that comes; he is so wonderful, so mighty, so holy, that I cannot describe him; I feel him sweeping nearer in a flood of light and ecstasy; I must get out of the way, that he may come fully."

When we attain this degree of development, it behooves us to be very watchful, very tender, very loving toward all persons, because "He that cometh after me . . . will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." He shall purge life of all mistakes. The cry echoes through the soul,

"Make ye ready the way of the Lord,
Make his paths straight."

The unknown, the indefinable yearning, push, movement, which we at times feel in the soul, is the cloud in which the Christ is enveloped. We watch and pray; we give place gently, easily, trustingly, to the Prophet of prophets, who will present to us the whole law so simply, so clearly that we never again need make mistakes.

The outer repents in its own sphere—Ninevah in

sackcloth and ashes. The intermediate repents in the only way open to it—an emblematic washing away of sins. Everything which we have assumed must be discarded; every sin which we have invented must be forsaken; every step away from Eden must be retraced. These acts are the bringing forth of fruit worthy of repentance.

Jonah and Ninevah pass. The voice calling from Jordan announces, "Behold, the Lamb of God, that taketh away the sin of the world!" John wanes, is blotted out, and there stands upon the hill of holiness that Prophet in whom all prophecy is fulfilled. Omitting no one, casting out no one, drawing the line against no one, hear his call to repentance: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." There was no reproach in his language, no bitterness, no accusation. He not only preached repentance, but he also illustrated the way of repentance.

The slightest act of contrition is sufficient to save; the forgiveness is granted before the sin is accomplished. Such is the prophecy of Jesus, compassionate to tears at times, loving those who hated him for the good which he sought to do them, and which he shall have done all mankind, as will be revealed when the Book of the Soul is balanced for each one of us.

In picture lessons he would show to us the workings of repentance. Witness the prodigal, rebelliously, arrogantly quitting the plenty and protection of his father's house. See him buffeted by the hard blows of experience in an alien environment; then, through labors of humiliation and shame, returning to his childhood home, saying, "I am unworthy to be called thy son; make me as one of thy hired servants." Knowing the Father's heart as we do not yet know it, knowing the mind of God as no other mind knows it, Jesus delineates the father of the prodigal as running to meet his son, putting honors upon him, restoring him to his place in the household. And as we read the story we know that the father

never was angry; we see him watching, watching day and night, for the approach of the dearly loved; listening for the sound of his voice in the court, listening even for the hurried announcement of a worker from the field that he who went forth is now coming back.

Yet another step does Jesus carry the call to repentance. He shows up a sheepfold with ninety-nine sheep safely housed from weather and enemy creatures. But the watchful heart of the shepherd is smitten. Only ninety-nine! Where, then, is my other sheep? And forth into the darkness and perils of the night fares the keeper of the sheep. Out there somewhere, bewildered, helpless to extricate itself from its mistakes, is the lost one, frightened at the nameless terrors of the dark, and hardly daring to hope. The sinner being unable to go to God, God goes to the sinner, picks him up and in the arms of love and mercy, bears him back to safety and peace. And as added emphasis on the point of God's forgiveness, the Prophet assures us that there is more joy in heaven over one sinner that repents than there is over the ninety-nine just souls who need no repentance.

But this is not to place a premium on sinning; the ninety and nine sheep were comfortable in the security of the fold while the estray was having a tearful, fearful time out there in his isolation and danger. Jesus did not in any way teach that repentance is unnecessary. He talked repentance, as repentance, less than other prophets, and he emphasized the results of righteousness, rather than the results of transgressions. He points out the way of return to God and he goes before us in the way, so that we can be sure to find it.

As the final call to repentance, we have his prayer from the cross, "Father, forgive them, they know not what they do." The prodigal turned back to receive the forgiveness which had followed him all along the winding path of his transgressions. The lost sheep, bleating in the wilderness, directs the rescuing shepherd to its helplessness. But these unrepentant, gibing, ma-

lignant haters without a cause, have not so much as the remotest stirring of regret. But repentance will come, overtaking them some day like a close-wrapping mist of black despair. So against that day, to comfort, to receive, to love before they are conscious of their need for love, he opens the highway for their return to God.

In our application of metaphysics we sometimes make the mistake of swinging to one extreme in an effort to avoid another extreme. The man who arrogantly thanks God that he is not as other men are, is right in part; there are really very few like him, and none who can afford to be like him. We are all very much like each other in most respects, and therefore have about the same need for repentance. If one of us needs it more than another, it is the one who thinks that he is different, better, holier than the rest of God's humanity. He is making the prayer which the true Prophet says is not justified.

While the heavenly condition which God inhabits is absent from consciousness, we may know that we are yet somewhat out in the far country. We can pray in conformity to metaphysics, "Father, if I have sinned against heaven and in thy sight, forgive me and make me worthy to be called thy child. I do not want to go contrary to thy will; therefore let thy wisdom save me from presumption, from ignorance; let it save me to complete salvation."

Here is the fullness of repentance: To know God within, to give obedience to his voice, to bring ourselves by study of our motives and supervision of our thoughts to a place where we will not desire to do those things which make repentance necessary. This gives a point of contact for that saving prayer which embraces all who crucify the Christ in any way. "Father, forgive them; for they know not what they do."

Man is the noblest work of God. Himself from God he could not free.—*Emerson.*

SPIRITUAL MAN, THE FUTURE CHURCH

LAURA A. MORRISON

ND I saw a new heaven and a new earth: [a new conception of heaven and earth] for the first heaven and the first earth are passed away: and the sea [confused thought] is no more." This new conception brings correct understanding of heaven, and causes us to change our preconceived opinions and beliefs about religious matters. "And I saw the holy city, new Jerusalem [a new conception of spiritual consciouness in man], coming down out of heaven from God [realm of harmony within], made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

"To him that overcometh [comes into knowledge of Truth, or comes out of false beliefs and personal opinions], to him will I give of the hidden manna [to appropriate revealed Truth], and I will give him a white stone [a purified consciousness], and upon the stone a new name written [a new character or disposition implanted in consciousness], which no one knoweth but he that receiveth [one accepting Truth and consciously realizing it].

"A great multitude, which no man could number, out of every nation and of all tribes and peoples and tongues, standing before the throne [thoughts in conscious knowledge of Truth] and before the Lamb [Christ revealed], arrayed in white robes [regenerated

or purified bodies], and palms in their hands [power of faith and understanding]."

We readily discern from these Scripture quotations that the future church is not built with hands, but that it is a consciousness of Truth within the soul of man. The church is established through knowledge gained by uniting head and heart, or wisdom and love, and brings a realization of oneness with the Father. In worshiping with the Spirit of Truth which is the Church Universal, there cannot be any ceremonies, formalities or creeds; there can be no personal beliefs and opinions set up as authority, no self-righteousness, no "mine and thine." God's throne is within man and man must worship at its shrine. God abides forever in his Church (spiritual Man), whether man is conscious of it or not, but God is dependent upon man for his expression. In the Church of God we learn to love him with all the heart, with all the soul, with all the mind and with all the strength, and then express this love toward our fellow men. In the Church of God we discern the conscious at-one-ment of all things. God, all in all; the Father and Son being one.

The consciousness of holiness is the rock or stone (firm foundation) upon which the church, character or name is to be built; and the "gates of Hades shall not prevail" against the soul poised in the consciousness of his Christ mastery and dominion.

The realization that "I and my Father are one" is the key to God's kingdom, for out of this realization comes all power. We cannot do anything of ourselves, for our sufficiency is from God. God expresses his perfection through regenerated man.

When Christ is born in the soul it gives one a new conception of himself; man sees himself as he is in reality, and seeks to express his inherent capacities. Potentially, we are divine in our nature, and we are commanded to have the same mind in us which was in Christ Jesus, who being in the form of God thought it

not robbery to be equal with God. Jesus Christ is the perfect pattern, the type man, and we are to be like him when we attain to our godhood.

Jesus made no distinction between himself and his fellowmen. He spoke of "my Father and your Father," "my God and your God," and commanded that we be perfect as the Father in heaven is perfect. Perfection is the goal that all must seek and attain. Spiritual man is the image, or expression, of God. Man comes into the consciousness of his true self through growth or unfoldment. When man first glimpses his divine possibilities he begins the building of the Church. He unfolds the Christ Mind in himself and seeks to conform his life to its laws. Through being obedient to his visions of Truth he puts off the old man, with his deeds, and puts on the new man, who is created in righteousness and true holiness.

The realization of the allness of God and his Christ (Divine Idea Man to be manifested as Perfect Man), will bring all mankind into unity and fellowship. When Truth is the basis of our laws and conduct, there will be no hard and fast laws of personal ownership and possession, for we will realize that we are all God's children, and we will share his gifts with each other.

The future church will be a new character in all mankind—a man with a renewed mind and a purified body. We are joint heirs with Christ, and must of necessity express the image and likeness of the Father, in which all are created.

PRAISE JEHOVAH

Oh praise Jehovah, all ye nations;
Laud him, all ye peoples.
For his lovingkindness is great
toward us;
And the truth of Jehovah endureth forever.
Praise ye Jehovah.

—*Psalm III.*

DENIALS AND AFFIRMATIONS

Lesson Five

ALICE RUTH

When the visitor closed his informal and impromptu address in the park at Broad Acres, a company of eager questioners crowded around him.

"I've always tried to be careful about what I said, but it is right thinking that counts after all," said one.

"If you think right you won't need to be careful of your words, for they will naturally speak your good thoughts," replied the visitor.

The farmer gained the visitor's attention, and after a few low-spoken words, to which the visitor assented, he turned to the audience with the announcement, "Neighbors and friends, my honored guest, Rev. Seamour, will address you in this park this afternoon on a subject in line with the one already treated. Let us pass the word over 'phones and by private messengers. For the first time, Broad Acres is open for the worship of God, and you may say farmer Lovejoy has met with a change."

In the crowd that gathered in the park that afternoon were quite a number who were readers of Unity publications, and they were gratified at the privilege of listening to a speaker from the central School of Practical Christianity.

The young speaker, mounting the hastily improvised platform, was poised in the knowledge of omnipresent Spirit.

The Lovejoy piano had been transferred from the parlor to the platform and a choir of harmonious voices sang that Unity classic:

> God is my help in every need,
> God does my every hunger feed,
> God walks beside me, guides my way,
> Through every moment of the day.

For a moment, Mr. Seamour saw not the array of

strange faces in the sylvan shadows of the park, but a familiar corner of the second floor auditorium at Kansas City—that class room of Unity students of Practical Christianity, devout students singing the same words. He felt the joy of the Omnipresence, and he looked upon the faces before him with a loving desire to help each.

"It is our custom," he said, "to open every service with silent prayer. We take words and meditate upon them in the presence of God. We close our eyes and withdraw our attention from all outward things and look to God within. Let us speak these words, God's pure life and substance now renew and rebuild his holy temple." A sacred hush fell over the audience for a few moments; the silence was followed by a song service, then Rev. Seamour gave his topic, "Denials and Affirmations." He addressed his audience as follows:

"We have learned the power of the mind to build up or to destroy the body by the quality of its thoughts. Constructive thoughts, or thoughts of Truth, make us strong, morally and physically. Destructive thoughts are back of all crime, disease and death. Therefore it is of the utmost importance that we control our thoughts.

"Thoughts accepted as truth and dwelt on are stamped into the subconscious, even though they are false; by letting our thoughts run rampant we yield our *I Am* dominion, and subconscious thoughts rule without discrimination, resulting in discord and disease of mind and body.

"Appetites, desires, and emotions feed and grow upon that of which they are allowed to think; if no check is placed upon them they take possession of the consciousness and the person is said to be obsessed. Jesus recognized these adverse states of mind as 'demons,' and cast them out with his word.

"We have the power to reconstruct our bodies by affirmations and denials. Sorrowful thoughts, and

thoughts of sickness, fear and anger, weaken and tear down the body tissues. These thoughts are habits formed in ignorance, and it takes words to overcome them. We must know that they are error thoughts; we must deny them and all fleshly inheritance. We affirm our Divine Sonship and our unity with the one living substance. The old habits of thought are thus broken and new, life-giving, health-producing thoughts take their places. We must put a guard upon our lips and stop saying, 'I'm sick' or 'I'm weak' or 'I can't,' for these are destructive words, weakening both mind and body.

"All good things are in the one great universal Mind, and we can consciously contact that Mind by going into the silence and declaring our oneness with it. This is where we get our power to control our thoughts, the power of mind to exercise its *I Am*, by persistent denial of error and affirmation of truth.

"Some metaphysicians teach that denials are unnecessary, that affirmations will do all the work of transforming mind and body.

"The mind has the power to reject what it does not desire; mental rejection is denial, and it is a law of mind. The mind also has power to receive into consciousness the things it desires; mental reception is affirmation. It is important to make the right use of the power of the mind to both deny and affirm. Denial and affirmation was Jesus Christ's method of overcoming, and he said, 'If any man would come after me, let him deny himself, . . . and follow me.' The 'self' to be denied is the personality, the 'me' to be followed is the Christ '*I Am*.' Jesus Christ was the way-shower; he overcame the world, the flesh and the devil. This we must do also.

"Furthermore, in regard to denials, the mind controls every function of the organism. If an error thought is allowed to rule, it puts its blighting mark somewhere in the body; therefore it must be cast out of both the

conscious and subconscious realms of mind. Denial cleanses the mind and makes room for an effective affirmation. One may affirm 'I am Spirit, Spirit, Spirit,' and get right back to the old thought habit of a material body with its many aches and pains. But abiding assurance comes with the words, 'I am not material, I am pure Spirit-Substance.' It is true that we give the affirmative more emphasis than the negative, and repeated affirmation establishes faith; but that doesn't make the denial less necessary.

"Affirmations should always be statements of Truth.

"Excessive personal affirmations and denials have a harmful effect upon the organism. The persistent affirmation of a personal will, although unspoken and unrecognized, causes a tense and rigid condition of mind and body, while a dominating 'no' phase of mind causes weakness and ills of a wasting character.

"We are assailed with the same temptations that Jesus was assailed with: The world, the flesh and the devil. It behooves us to know how to meet these temptations. 'The world' is that in us which believes in the reality of external things. It manifests in desire for extravagant living, to outshine in dress, to strive to keep up to every fad of fashion, to have more and better than others. While it is right to be prosperous and to desire plenty for our neighbors and for ourselves, it is stultifying to both mind and body to keep under a perpetual strain to acquire things. All this is overcome by denying that the world has any power over us and affirming that the mind of Christ has made us free.

" 'The flesh' is the material body consciousness. Appetite is the dominant affirmative in the body; it is a subtle foe, because we do not realize how hard it grips us. Yet it is absolutely necessary that we govern our habits and tastes in food and drink, in order to follow the Leader who says, 'If any man would come after me, let him deny himself.' Let us deny that false self which is the weakness of the flesh, and affirm the

strength of Spirit. Let us carry this denial and affirmation into practice by refusing to partake of anything that represents cruelty, or that makes us the victims of appetite. Let us give up meat, liquor, tea and coffee, and rely upon the sustenance found in a simple, humane food. Affirm, 'My meat is to do the will of him that sent me.'

" 'The devil' which we have to overcome is that 'old man' in us which opposes and denies God; it stands aloof, believing in its own sufficiency; it does not wish to be disturbed. It is the adversary, or adverse thought. It is selfishness in every form. Deny it away, and affirm the universal Christ-Love for God and man. The basis of universal unity and coöperation is the law of Christ, which is the law of love.

"The place of man's overcoming is in the wilderness of his own mind, where Jesus overcame the adversary.

"Truth is the only standard of right thinking,—the true knowledge of God as the Trinity, Mind, Idea and Expression. All thinking must harmonize with this truth.

"The temptation of Jesus was not a literal, historical occurrence. There is no literal mountain from whose peak one could behold all the kingdoms of the world. And can you imagine a wilderness with a city and a temple in it? The wilderness that Jesus went into was an adverse state of consciousness in his mind, where he met and overcame the adversary, just as we meet and overcome the adversary in our consciousness.

"The first temptation, 'Command that these stones become bread,' was a temptation to use Divine Law for material gain. Here Christ used both denial and affirmation. 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'

"The realization of spiritual Truth and the power that goes with it is symbolized in the words, 'pinnacle of the temple.' The attainment of this high spiritual plane brings with it a surpassing power; then the temp-

tation comes to use that power on the sense plane. Jesus overcame it with the words, 'Thou shalt not make trial of the Lord thy God.'

"The final temptation was to exalt his own personality. This he knew that he could do, if he wished. Jesus belonged to an ancient, notable, and wealthy Jewish family, able to give him power and prestige.

"The Jewish people had long been looking for a king who would restore them as a nation to more than their former greatness. Christ could easily have convinced them of the genuineness of his credentials as the promised Messiah. Gladly would they have exalted him, even to David's throne. The kingdoms of the world and the glory of them verily might have been his, but he met the supreme temptation with the words, 'Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him; and behold, angels came and ministered unto him.' "

When we find a gold mine we do not lie down beside it, content only to gaze at its brightness and beauty, but having assured ourselves that it is gold, we set to work at once to dig it out, no matter what labor it may entail, bring it to the surface, and use it in all our ways, enriching ourselves and everyone else around us.

We enter the silence to find God, the pure gold of human life, of life eternal, a refreshing center of Divine Love in the soul, and having found it, after perhaps much patient searching, and then only it may be the merest glimpse or the slightest touch, let us with all our heart, and with the greatest persistence, day after day, night after night, work to bring it to the surface of our being, that we being enriched in mind and body, thereby enrich others, and enrich the world.—*Good Will.*

Justice is like the north star, which is fixed, and all the rest revolve about it.—*Confucius.*

A VISION

DURING the epidemic of influenza I had the following peculiar experience. I had gone down town with my wife; I was feeling well and happy. Entering a restaurant, I suddenly felt dizzy, and remarked to my wife that I wished to return home immediately; this we did. I had just time to lie down, when I became unconscious for hours. While in that state, this is what I saw and experienced:

I felt myself suddenly lifted from the bed and carried away twenty millions of miles. The distance was impressed on me, while gliding through the ether. It took only a few seconds; then I found myself standing in front of the most horrible underbrush imaginable. It was about 200 feet high, and of an inky blackness. Long thorns were moving slowly in and out, like black snakes, and a bad odor came from the twigs. I was horrified at this disgusting sight, and kept walking along the black wall; suddenly I came to a spot where the brush was only a few feet high, and looking over, I beheld scenery of unrivaled beauty and grandeur. It was an enchanted land of happiness, a world full of loveliness. Fields of green grass, covered with beautiful flowers, exhaling fragrance, enchanted the eye; little rivulets, hiding themselves as in modesty, wound in and out, the ripples running like laughter over the water's face; gentle zephyrs sang lazily through the tree tops, and touched them into indolent motion. Cozy little cottages were standing on delightful spots. The roofs were blue, the walls green, and beautiful birds of most brilliant plumage and long tails kept flying in and out of the windows and doors, which were kept wide open. They circled around with an almost musical motion, singing songs, as in some apocalypse of joy.

All things had the brilliancy of perpetuated youth upon them.

Then there appeared from beneath the shadows of the trees, handsome men and women, with large, clear eyes, and very lovely complexions; they looked happy and content. They were dressed in white robes; while they walked slowly over the grass, conversing with one another, I noticed that not a blade of the grass was bent nor the small insects crushed beneath their feet.

Suddenly I heard the toll of the most wonderfully clear bell conceivable, so exquisite that never carillon made music more beautiful. The tone seemed to linger long in the ether and to envelop all, as with a dainty cloak of down. An invisible orchestra began to play, and the human beings to sing. It was inexpressibly beautiful. Being a musician myself, I was immensely interested in the music, and seeing that I had a note book in my hand, I thought I would convey to paper these exquisite, unknown sounds, and gain fame therewith. As I tried to record them, I realized to my disappointment that we have not an adequate notation with which to place that music on paper. It seemed to me that I listened for hours to the grand "Music of the Spheres."

At the conclusion of the concert, several of these happy looking beings stepped over to me, smiling kindly. I took courage and asked them what this horrible underbrush was. "Horrible?" they said, "there is nothing horrible that we know of." "Perhaps," I said, "It shows the awful sins committed on earth, and the murdering in the wars." "We know of no awful sins and murdering," they answered, "all is just and right." "Is not the United States acting unselfishly in this war?" I continued to question. "It is acting neither unselfishly nor selfishly." Rather puzzled, I said, "Well, are the Germans, then, right or wrong?" "The Germans are neither right nor wrong," was the reply. "These answers seem to me foolish," I remarked, "I do not under-

stand." "You will think so now," they replied smilingly, "but you will know later on."

I drew their attention to a little house which seemed empty, and they said that it would be mine. On inquiring how long I would have to wait, they told me the number of years. "Oh, what a long time!" I exclaimed. "Time?" they said, "there is no such a thing as time nor distance." Then they withdrew into the near-by forest.

Every time I tried to climb over this black fence of thorns, a tall, black-robed man, who had been pacing very excitedly in front of my room, placed his hand on my arm, and prevented me from doing so; I was told later that I had been calling repeatedly to send that man away.

Looking across the seemingly boundless plain, I noticed far away, a mountain chain, a marvellous embodiment of matchless sublimity. Its very magnitude and perilous heights stupefied me. Around the many peaks of majestic grandeur, a white light was glowing, whiter than anything known on our earth; ethereal, shadowless beings were floating around these peaks. Now and then, one of them, more transparent than the others, would vanish into this brilliant light; and one, not so white as the others, would return to the beings I had spoken to, whispering something to them, and the latter would respond with shouts of joy.

It is quite impossible to convey an adequate idea of the power of vision, given by the clear, transparent mountain atmosphere. Although so far away, I could plainly see the pupils of the eyes. All conditions combined to invest this most magnificent scene with indescribable splendors, a marvelous contrast to the gentler and more quiet scene I had been contemplating before.

I was longing with all my heart and soul to cross the brush, and, walking along I spied a place where I could easily step over. Just as I got ready to do so, the black-robed man brought his hand down so heavily

on my arm that I fell, and landed on my bed with such vehemence that I awoke, screaming that my arm and foot were broken. For quite a while I suffered agonies of pain in these limbs and would not allow anyone to touch them. It took long to convince me that there was no damage done.—*Joseph George Jacobson.*

INTERPRETATION OF THE VISION

God is always endeavoring to instruct his children, using the avenue through which he can best reach them.

The Spirit of Truth is the voice of God which speaks in the innermost part of man. It is the faculty which knows,—the faculty which reveals. It was through this medium that the degree of your spiritual unfoldment was brought to your knowledge by the experience you have related.

It is only when the mentality is stilled from outer activity that the voice of the Spirit of Truth can reach the consciousness of the soul. Then the message is mirrored back on the imaging faculty of the mind in the form of thought-pictures. Thus you see why it was that you were struck unconscious; why the outer activities were silenced. The vision was the means through which God worked to unfold that which he has for you.

The "enchanted land" is the kingdom of heaven within you. The kingdom is potentially within every soul. You have nurtured with unselfish love, with constructive and harmonizing words and deeds, this inner possibility, until you have brought into livingness the one and only thing that makes life worth while—the conscious abode within the soul where dwell the Father of Life and his legions of angels. In this land of Perfection there is no such thing as time, space, or limitation of whatever kind. There is no death. Eternal youth, laughing waters, song birds, billowy fields of bloom,—all these go to make up this great and glorious world. No thing "horrid" can enter. "Only the Good is true."

Someone has appropriately said that the songs of angels are rhythms produced by the harmonious activity

of their bodies and thoughts. There is no way of jotting down such wondrous melody in note books. It can be re-produced only by living the life.

"In my Father's house are many mansions." The dwelling which is in process of construction for you is the one not made with hands, and it is eternal. It is made of your forgiving deeds, forbearance, tolerance, loving, helpful thoughts,—all that you have done, not to be seen and heard of men, but for the glory of God.

The high mountains in the distance typify a still higher degree of spiritual understanding; the many peaks with glowing white lights, are illumination, inspiration. There is no end to unfoldment. There are always heights ahead to be attained.

The etherial beings which float about these peaks are the archangels of the Lord. Their joyful shouts go to prove that the closer we live to the Father, the freer and more joyous we are.

The thick, tall underbrush you passed through before you reached this celestial dwelling place, is your flesh body. The man dressed in black is "personality." The man of the flesh must be crucified. The corruptible must put on incorruption. The desires of the personal must be changed, transmuted. That in you which craves outer applause and glory must die. The zone of worldly triumph must dim, fade, until it is merged with the spiritual. The without must become as the within. If we try to take the things of the outer with us into the kingdom, they will trip us and throw us, every time.

The beautiful language you have used in portraying this vision reveals that you have a keen appreciation for the finer use of words. This is indeed good, for it is through the use of the Word that all things are made. The use of the Word arms you with the tools with which the soul is depicted. The deeper the spiritual understanding, the freer and more harmonious will be the power to express.

SUNDAY LESSONS

LESSON 23, SUNDAY, SEPTEMBER 7, 1919.

THE KINGDOM OF GOD.—Matt. 13:31-33, 44-50.

31. Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:

32. Which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.

44. The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

45. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls:

46. And having found one pearl of great price, he went and sold all that he had, and bought it.

47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48. Which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away.

49. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous,

50. And shall cast them into the furnace of fire: there shall be the weeping and the gnashing of teeth.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness.*—Matt. 6:33.

SILENT PRAYER—*The kingdom of God is righteousness and peace, and it is now established in my whole being.*

Metaphysical teachers find that their most difficult work lies in getting students to recognize that heaven is a

condition of mind. Jesus evidently experienced like difficulty in making himself understood, which accounts for the numerous parables and comparisons he gave of the kingdom of heaven. These were all illustrative of some condition pertaining to the kingdom, and never did he give description of it as a place located in some distant heavenly realm.

Yet in spite of these oft repeated illustrations by Jesus, showing the kingdom of heaven to be a state of consciousness, the great mass of Christians are today teaching that it is a place, to which those people who accept Jesus as their Savior, go when they die. There is no authority in the Bible for such doctrine. If such a place exists Jesus would certainly have described it plainly instead of giving parable after parable and illustration after illustration, showing the kingdom to be a state of consciousness to be attained by man.

In the lesson today are five short stories illustrating six different problems concerning this condition and our relation to it. Applying some of the laws of mind as we know them, we find that Jesus was talking about universal Truth and its expression.

The mustard seed comparison is to show the capacity of the apparently small thought of Truth to develop in consciousness until it becomes the abiding place of a higher range of thoughts (birds of the air).

The "leaven" is the Truth and the "woman" is the Soul. When a word of Truth is apparently hidden in the inner mind, it is not idle, but quietly spreads from point to point, until the whole consciousness is radiant with Spirit. People who have for years had this hidden word of Truth at work in them, are quick to respond to a larger exposition of the Divine Law, and we recognize that they are ripe for the Truth.

The treasure hidden in the field is the logical truth that all that is belongs to Being, and that it can be brought forth by one who gives up the without and looks within for the real value.

The merchant is one who is seeking the "jewel of the soul," or spiritual good, through exchange of thought, discussion and argument. He also must give up all these so-called values for the inner pearl.

The net cast into the sea typifies the mind seeking for Truth in many places and collecting much that has to be thrown away.

The "end of the world" is the point in consciousness where the true thoughts are in the majority, and the error thoughts have lost their hold. This is the consummation of the regenerative process, and everything that has been stored up in consciousness is brought forth and becomes of visible, practical value to the man. This is the "householder" who brings forth his "things new and old."

DEFINITIONS OF TERMS USED

Metaphysical teachers—Teachers of the science of Being.

Thought of Truth—A formulated thought, according with Truth or God.

Divine Law—The logical process by which Divine Principle, God, manifests.

Being—Immortal existence; God.

Regenerative process—The process of bringing all the forces of mind and body to the support of the Christ ideal. Unification of Spirit, soul and body.

QUESTIONS

1. What is heaven? Did Jesus ever describe it as a place?

2. Is there any statement in the Bible designating heaven as a place?

3. What does the parable of the mustard seed, show?

4. What does the parable of the leaven hidden in three measures of meal, typify?

5. What does the parable of the treasure hidden in a field, typify?

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6. What does the parable of the merchant seeking goodly pearls, typify?

7. What does the parable of the net cast into the sea, typify?

8. What is the end of the world?

Lesson 24, Sunday, September 14, 1919.

THE FUTURE LIFE—Matt. 25:31-46.

31. But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory:

32. And before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats;

33. And he shall set the sheep on his right hand, but the goats on the left.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels:

42. For I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink;

43. I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44. Then shall they also answer, saying, Lord, when

saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46. And these shall go away into eternal punishment: but the righteous into eternal life.

GOLDEN TEXT—*For we must all be made manifest before the judgment-seat of Christ.*—II Cor. 5:10.

SILENT PRAYER—*My life is hid with Christ in God, and the fullness of the kingdom is now mine.*

The Son of God is Christ, the Divine-Idea man. The Son of man is Adam, the manifestation of Christ, the Lord God. When it dawns upon the Son of man that he is in reality the Son of God, a higher consciousness is born in him; he rules instead of being ruled. This is symbolically pictured: "the Son of man shall sit on the throne of his glory."

When the light of Divine Understanding begins to shine in consciousness, the "glory" causes a quickening of discrimination. Truth is the standard; all motives, thoughts, and acts that do not chord therewith are denied, and those that do are affirmed. This is the separation symbolized by the division of sheep and goats.

The belief that a great day of judgment at some future time was here prophesied by the Lord, still holds with many Christians, but the foremost of Bible commentators says in a recent work, "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord to judgment." It is said in Matt. 24, that "this generation shall not pass away, till all these things be accomplished," and it is repeated in Mark and Luke; and again in Matt. 16, "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom," and "the Son of man shall come in the glory of his Father with

his angels; and then shall he render unto every man according to his deeds."

To the metaphysician this is so clearly the pointing out of the necessity of a separation between the good and the evil in consciousness, that it is not profitable to discuss for a moment any other meaning. The kingdom inherited from the foundation of the world is the kingdom within, which Jesus referred to when he located heaven.

Jesus taught that service is the test of value. "He that is greatest among you, shall be your servant." In this lesson, service is the one thing counted as good. In every department of life we find that the things that best serve us are considered most valuable. This is true in the mechanical, in the moral, and in the intellectual worlds. In choosing between the emotions and thoughts upon which human consciousness, and all that comes out of it, are founded, we should make service the standard.

First of all, man should not be servant of appetite, passion, or thought, but these should all serve him and minister to him. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature, and in every function of the organism they are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the service of these silent workers, they are surprised at being set at the right hand and told that when they served the body, which is brother of the mind, they were at the same time serving the Christ.

The goats, the adverse states of thought, are sent into the "age-abiding fire," as translated by Rotherham. This implies purification, but not necessarily punish-

ment. But there is disappointment, and to the "unprofitable servant," "weeping and gnashing of teeth."

DEFINITIONS OF TERMS USED

Divine understanding—To understand the things of Divine Mind, or God. This comes through revelation.

Discrimination—The ability to distinguish qualities or values, enabling one to intelligently choose the desirable.

Sense consciousness—A mental state formed from believing in and acting through the senses. It is the serpent consciousness, deluded with sensation.

Higher self—The real self, the Divine Ideal of man, the Christ.

Adverse thought—Thought not embodying the ideals of the Christ man.

QUESTIONS

1. Who is the Son of God? The Son of man?
2. What happens when it dawns on man that he is the Son of God?
3. What effect has the light of Divine Understanding on the individual?
4. Is there a day of judgment? If so, when is it?
5. What does this day of judgment mean in the realm of mind?
6. What is the test which proves an idea good?
7. How is the body built and sustained?
8. What are the goats? What happens to them?

LESSON 25, SUNDAY, SEPTEMBER 21, 1919.

THE HOLY SCRIPTURES—Psalm 19:7-14; II Tim. 3:14-17.

7. The law of Jehovah is perfect, restoring the soul: The testimony of Jehovah is sure, making wise the simple.
8. The precepts of Jehovah are right, rejoicing the heart: The commandment of Jehovah is pure, enlightening the eyes.
9. The fear of Jehovah is clean, enduring for ever:

The ordinances of Jehovah are true, and righteous altogether.

10. More to be desired are they than gold, yea, than much fine gold; Sweeter also than honey and the droppings of the honeycomb.

11. Moreover by them is thy servant warned: In keeping them there is great reward.

12. Who can discern his errors? Clear thou me from hidden faults.

13. Keep back thy servant also from presumptuous sins; Let them not have dominion over me: Then shall I be upright, And I shall be clear from great transgression.

14. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness:

17. That the man of God may be complete, furnished completely unto every good work.

GOLDEN TEXT—*Thy word is a lamp unto my feet, and light unto my path.*—Psalm 119:105.

SILENT PRAYER—*I open my mind to the book of revelations in me, that I may rightly discern the Word of Truth.*

The holy Scriptures are almost universally considered to be the printed Bible, only. This written Word, however, is meant as a clue to a more vital part of the Scriptures than appears. There is both a literal and a spiritual significance thereto. "The letter killeth, but the Spirit giveth life." Jesus Christ bore out this idea when he said, "These are they which bear witness of me." The printed Bible, then, is holy or whole to us, only when we are able to discern the Spirit as well as the letter of it. The understanding of the written Scripture comes through contact with the spiritual plane from

which it was inspired. "There is a Spirit in man, and the breath of the Almighty giveth them understanding." The Scriptures are inspirational, and the written word of them is merely a representative expression of the spiritual Truth, as accurate as can be expressed in words.

As the word is an outpicturing of what transpires in a single mind, the history of the outer world is representative of what goes on in an individual. This lesson deals with the Scriptures as a law of action for the individual and for the race. It gives clearly some of the logical out-workings of the law.

Obedience is requisite to a receiving of the law's benefits, and understanding is requisite to obedience. One cannot become a beneficiary of the Law until he discerns its significance, both literal and spiritual. One should always be open to divine revelations. The working of the Law, as given in the psalm referred to, restores the soul, makes the simple wise, rejoices the heart, enlightens the eyes; the Law endures forever, is true and righteous, is more desirable than gold, and is sweeter than honey. It serves as a warning and it brings great reward. It clears the understanding, casting out hidden faults. It keeps back its servants from "presumptuous sins," makes them upright, and clears them from the "great transgression."

As fast as we learn the precepts of the Law we must be faithful in observing them. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The summing up shows that the man who observes these things is "furnished completely unto every good work."

DEFINITIONS OF TERMS USED

Discern—An inner ability to know. Spiritual intuition.

Spiritual plane—That realm of ideas which bears a perfect relationship to God.

Divine revelation—The coming forth in the individual of spiritual ideas, direct from the Divine Mind.

QUESTIONS

1. What is the holy Scripture?
2. When are the Scriptures holy to us?
3. How do we understand the Scriptures?
4. What is the relation between the spirit of the Scriptures and the written word of the Scriptures?
5. What does the Scripture in today's lesson portray?
6. How do we become beneficiaries of the Law?
7. What is the final result of obedience to the Law?

LESSON 26, SUNDAY, SEPTEMBER 28, 1919.

REVIEW: JESUS OUR SAVIOR AND KING. —Matt. 21:1-9, 15, 16.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,
2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.
3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.
4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,
5. Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass.
6. And the disciples went, and did even as Jesus appointed them,
7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.
8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.
9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21:9.

SILENT PRAYER—*The resurrecting power of the Christ lifts me into newness of life.*

In oriental countries in Bible times, kings and rulers rode the ass, and this animal was the accepted bearer of royalty. In the man-consciousness, the ānimal part is typified by the ass, and its being ridden into Jerusalem by Jesus portrays the mastery by the *I Am* of the animal nature and its manifestation (colt). Jerusalem is "city of peace," or spiritual consciousness.

"The Lord hath need of them." These forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or woman with the animal nature asleep or suppressed, is but partially alive. The vital fires are in this department of being, and it is in this purifying furnace that the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration these animal forces are turned inward; they become powers in a higher field of action. To fulfill this part of their mission, they must be wholly weaned from animal habits. So long as the animal rules, the man is slave. When the *I Am* man takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratifica-

tion. Through high and pure ideals, the whole consciousness is raised to a higher standard. Through interior thought concentration, the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

Let not that one who is indulging the sense man in his animal ways think for one moment that he is on the royal road into Jerusalem. "Blessed is he that cometh in the name of the Lord." The Lord is the higher ruling principle in man, and it is this which is to be in supremacy, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on, and they fall into line. Their cry "Hosanna," means "Save, we pray!" A change of base from personal willfulness to meekness and obedience, stirs the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will, but thine, be done," often stirs up a commotion, and then there is questioning as to the cause. The answer is, "This is the prophet, [one who states the spiritual Law] Jesus, [*I Am*] from Nazareth [place of development] of Galilee [life activity]. Rendered in modern metaphysical terms this would read, "This is the supreme *I Am* stating the law of the Spirit in development of life action."

DEFINITIONS OF TERMS USED

I Am—Spiritual identity; the real, or Christ Mind, of each individual.

Animal nature—The undisciplined nature in man, or that phase of his nature which has been allowed to express through his being, according to the desires of sense.

Spiritual consciousness—The consciousness of Spirit. The Christ-consciousness. That which enables us to know and understand and realize spiritual things. The realm of the Absolute.

Regeneration—The transformation which takes place through bringing all the forces of mind and body to the support of the Christ Ideal. The unification of Spirit, soul and body in spiritual oneness.

Concentration—Bringing the forces, whether mental or physical, to a common purpose.

Transmuted—Changed in character, from one phase to another. The lifting up of mind and body, from material aspect to spiritual character.

The silence—Silent communion with God. Prayer.

QUESTIONS

1. What does Jesus' riding the ass into Jerusalem typify? How is this event applied as our entry into "the city of peace"?

2. What is meant by "He that cometh in the name of the Lord"?

3. What happens in the outer, when man changes his base of action from personal willfulness to meekness and obedience?

REVIEW QUESTIONS

Lesson I. What is the true Church?

Lesson II. What is the true baptism?

Lesson III. Explain the Lord's Supper.

Lesson IV. What is the basis of Christian fellowship?

Lesson V. What is it to "Worship God in Spirit and in Truth"?

Lesson VI. What does winning others to Christ mean to the individual?

Lesson VII. What is the scope of true missionary work?

Lesson VIII. What is our responsibility to humanity?

Lesson IX. Define true temperance.

Lesson X. What and where is the kingdom of God?

Lesson XI. When is the day of judgment?

Lesson XII. How do we come into an understanding of the Holy [whole] Scriptures?

FOURTH QUARTER

Lesson 1, Sunday, October 5, 1919.

JOHN AND PETER BECOME DISCIPLES OF JESUS.—John 1:29-42.

29. On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world!

30. This is he of whom I said, After me cometh a man who is become before me: for he was before me.

31. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water.

32. And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

33. And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit.

34. And I have seen, and have borne witness that this is the Son of God.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

GOLDEN TEXT—*Jesus saith unto him, Follow me.* —John 1:43.

SILENT PRAYER—*Through faith in the spiritual I Am, I am strengthened and sustained in righteousness.*

The two baptisms are very clearly explained by John in this lesson. The first is the baptism of water, a purifying process. Through purification of consciousness, the Christ is revealed. The Christ-consciousness has a definite mission to perform in the individual, and that mission is to quicken the entire man with the Spirit of God. This outpouring of the Holy Spirit (or whole spirit), is the second baptism.

John the Baptist here typifies the intellect. Isaiah said of John that he was the "voice of one crying in the wilderness, make ye ready the way of the Lord." The work of the intellect is to prepare the way for the spiritual consciousness.

The alert intellect that has been working toward the fulfillment of a divine ideal, recognizes the development of spiritual consciousness, and acknowledges its very first appearance. Through this recognition, all the faculties and forces of one's being become aware of this new thing, and a general response follows. As developments in the outer world attract the attention of individuals, so do inner developments in man attract the at-

tention and interest of the different faculties and forces within him.

The natural tendency of the inner forces is obedience to the dictates of anyone in authority, and they readily carry out the mandates of that which presents itself with the greatest degree of power. Therefore, when the Christ, or spiritual *I Am*, presents itself, they naturally acknowledge their subjection to the new ruler.

One of the persons referred to in this lesson is Andrew; he typifies strength. The name of the other is not mentioned, but it is generally supposed that the reference is to John, the disciple who typifies love. At this point, the two are not definitely called into discipleship; they follow the new leader, because they discern that he is an authority greater than that to which they have been yielding obedience.

When the spiritual *I Am* first begins to function in consciousness, there is a definite increase of strength. This stimulates interest, and causes the man to more earnestly seek the unfoldment which is thus bringing desirable results into expression. The great primal force in man which causes him to seek his oneness with God is love. Strength and love become vital agencies in spiritual progress, though in the beginning they may not be definitely called or recognized.

Manifest results always increase one's faith. When the individual receives the strengthening influence of the awakened spiritual consciousness, faith naturally increases. Faith and strength are companion faculties; they act and react upon each other. While strength first carried the news of the Messiah to faith, faith in return quickens strength, and a mutual benefit results.

DEFINITIONS OF TERMS USED

Christ consciousness—Consciousness built in accordance with the Christ ideal, or in absolute relationship with the Father.

Quicken—To enliven.

Intellect—Man's limited concept and expression of

intelligence. Of itself it cannot comprehend spiritual things; it requires the quickening of the Spirit to illumine it and make it receptive to Truth.

Spiritual "I Am"—The Christ-Mind in each individual.

QUESTIONS

1. Explain the two baptisms, as described by John.
2. What does John typify? What is his work in connection with spiritual development?
3. When the intellect recognizes and acknowledges the awakening spiritual consciousness, what takes place in the individual?
4. What does Andrew typify? What is the result of his awakening?
5. What does Peter typify? How would you metaphysically describe his relation to Andrew?

He who seeks for health, happiness and riches has not yet entered upon the path which leads to the throne of God. Since man has been given a free will, health, happiness or riches are his if he will bend his energies to that end; but he who expects to receive the "new name," and be worthy to become a Son of God, must see to it that he remains true to the unseen reality within. In the realm of the reality sickness is unknown; nothing but serene happiness abides, and the wealth of the kingdom is his! We must seek nothing but the highest; and remember that the greater always includes the lesser, and that if we would possess the lesser, its fullness can be found in that which is the sum of all that is, even God.—*The Gleaner.*

The faith to which the Scriptures attach such momentous consequences and ascribe such glorious exploits is a practical habit, which, like every other, is strengthened and increased by continual exercise.—*Robert Hall.*

The Home

Christ is the head of this house.

"SUFFER LITTLE CHILDREN . . . TO COME UNTO ME"

E. V. I.

Unity is a Society of Practical Christianity, and what could be more practical than bringing into the home these practical Christian principles? The home is the greatest educational institution in the world, and if this department can bring to the mothers and fathers practical ideas as to the application of Truth principles, the children may grow up richly dowered with the understanding which you and I are seeking to acquire.

This provision for the children is certainly in strict accord with the principles and practices of Jesus Christ. Could anything be more explicit than "Suffer little children, and forbid them not, to come unto me; for to such belongeth the kingdom of heaven"? This is the real mission and spirit of The Home department.

THE QUALITY OF TRUE MOTHERHOOD

ROSALIE TASKETT CRAIG

Some years ago, when I was very new in the business of being a mother, and earnestly desiring, as every new mother does, the wisdom and understanding to enable me to guide the little life in the right way, I wrote asking advice from a dear, sweet friend in old Virginia, whose success with her own little ones had seemed to me almost phenomenal. Her reply was a sermon in itself, short and to the point, a sermon which indeed might be preached to all people in regard to their dealings with their fellow beings. She said, "All you need to do is just to love him, and let him be so sure

of your love that he will never doubt your wisdom nor dispute your authority in any particular."

It is unnecessary for me to say that I have not in every single instance lived up to the standard of this noble advice. But I have proved the value of her ideal sufficiently to enable me to say with the deepest conviction that any mother who will try it will find it an infallible recipe for working out all the so-called problems occurring between mother and child. I say "so-called" problems, because in truth, there are no problems in dealing with these little ones, except such as we mothers make for ourselves by our own limited visions. Childhood is not a time of problems, but of peace, simplicity and happiness, if left alone and not unduly interfered with by elders.

No doubt many mothers will at first glance have some doubts as to the efficacy of the recipe given by my friend; for every mother will be ready to aver with zeal that she loves her child. Yes, all of us love our children —after a fashion. But we would do well to consider what love is. St. Paul seems to have given us the most concise definition. One thing he says quite pointedly, and even somewhat as though he were aiming at some of us, "Love suffereth long, and is kind." Let us, dear, loving mothers, put our minds to work on that one proposition. Do we, in all our dealings with the little ones, suffer long and remain kind? Do we not rather frequently manifest the antithesis of kindness, if only we are made to suffer a very little bit, some little, temporary discomfort brought upon us by the child in his innocent play, or sometimes in his entire lack of knowledge of the plans and wishes of his elders?

St. Paul says also that love "endureth all things." By that test, do we truly love the child? Does the mother love the little one more than she loves herself, her own comfort and convenience? Does she love him enough to understand, to forgive and not censure, when little shoes kick the furniture, when little fingers make

smudges on the fine new set of books, or scratches on the piano, or chalk marks on the doors; when they overturn the drinking vessels of the fowls to see the water run, or pull up the choicest new plants in mother's garden to study the roots beneath them? Of course all mothers could name a hundred and one little ways of our small folk which are often trying, and which may be called exasperating,—unless the mother realizes what her greatest responsibility is, and what is the greatest object of her work after the coming of that little life into the world,—unless she loves the child with that love which endures all things. These, and innumerable other "troubles" with little folks, are called mischief.

Frequently I have been told that some small three-year-old was a very bad child! Often he is alluded to as "a little terror." If we live long enough to observe it, we shall find that the child who is most persistently the little terror at that age grows up to be a live man, one who accomplishes things, whose mind is awake and eager for truth. Such a child manifests a degree of concentration which should be a lesson to us all, in his ability to be "all I am in all I do." He puts his whole force into what he is doing; therefore he is *very* "mischievous," and his mother "cannot understand him at all!" Indeed, I have often heard mothers make just that remark in regard to their own little ones—whom they think they love. But would not the right degree of love, truly unselfish love, (and can real love be anything but unselfish?) enable the mother to understand her child?

Turning to the Apostle's definition again, we find that love "seeketh not its own." Let the mother, when she enters into her closet to pray for her child, first examine herself and be sure that she is seeking not her own; that she is manifesting that deep love for her child which seeks, rather, his own; that she is seeking earnestly to avoid placing any stumbling blocks of her own making in the way of his natural and perfect de-

velopment; that she is willing to relinquish something she wants, everything she wants, rather than bring one hour of inharmony into his life, one moment of discomfort and dis-ease into his mind.

When he is in his crib, and prior to his walking age, how willingly she sacrifices her own comfort for his! With the greatest care and patience she prepares his food, his bath and other details necessary in the daily ministration to his physical needs. She forgets herself in caring for him. She literally "endureth all things" for his dear sake. But when he has passed that stage of his career, and is able to run about and make some investigations for himself, when he develops initiative enough to make him mischievous, is the mother equally willing and self-sacrificing and patient and constant, in her care for his spiritual needs? Or does she feel that the greatest care for him has passed with the passing of his helpless infancy, and that she is now free to pursue her own devices a little more? There stands in the road the potent utterance of the apostle, "Love . . . seeketh not its own."

Love, "is not provoked."

Love, "taketh not account of evil." Love would not think a child perverse, or stubborn, or mischievous, or bad, or "a little terror."

Let us, dear mothers, form a silent compact that we will study and ponder in the light of Truth the beautiful definition of love given by St. Paul in the 13th chapter of First Corinthians, for it is true that in dealing with our little ones, "If I give my body to be burned, but have not love, it profiteth me nothing."

And by faithfully and patiently following the recipe given by my friend, we will without doubt be able to prove to ourselves that "Love never faileth."

Our life is composed of love; and not to love is not to live.—*George Sand.*

MRS. MAY'S PHILOSOPHY

Series II—Getting in Tune

[Mrs. May moved into our neighborhood some months ago, and although she is a woman who attends strictly to her own affairs, we are learning to know that she has some magic way of slipping off burdens and cares, and making everything she touches run like it was oiled. You will find in April Unity, under "Golden Opportunities," her secret of *making the most of everything*, and how it worked for me when I tried it out. Thinking you might like to know, with us, how she manages it, I am sending you another chapter of our experience.]

Things had gone on swimmingly in our home for a week after my visit to Mrs. May, then all of a sudden the color and joy seemed to fade out and left only duty and burdens. It wasn't any use to make-believe. I was perfectly miserable, and acted so. Then I found the little card that had been such an inspiration to me during the past week: "*My home radiates comfort, light and cheer.*"

But it was only so many words to me. I determined though, to do my duty, so I sat down and repeated these words over and over, keeping tally on the margin of a newspaper. When I stopped and counted, I had repeated them a hundred and twenty-five times, and felt worse than ever. It was no use trying any longer. I might just as well cry it out.

About the time the briny deep of my woes had obliterated my countenance, in walked Mrs. May.

If it had been any one else, I should have resented the intrusion, but with her it was different, and as I looked up into her genial face, I forgot my misery for the moment. But the tide of tears was not to be stayed. I wept afresh. She stood before me and laughed, such a wholesome and joyful laugh, it made me feel that I was wasting my time.

When I lifted my swollen face I detected a glimpse of sympathy in her eyes, but an amused smile chased it away, as she said,

"I wouldn't advise you to shed any more tears. It is not a beautifying exercise. Do you realize what every tear costs you?"

"I realize," I answered dolefully, "they are the price of a lot of misery to me."

"Misery? And what might misery be?" she asked.

Then I opened my heart to her, and told her how all the livelong day everything had conspired to make me miserable and unhappy.

"But don't you see," she answered, "how you began to dread the duties of the day, even before your eyes were fairly opened upon it? If you had closed them again, right then and there, and in your mind looked over the blessings that were waiting to come at your calling, you would have opened them the second time to behold opportunities instead of burdens. Do we not read in the Good Book, 'Man's own word shall be his burden'?"

"But," I remonstrated, "I have struggled all day to regain harmony, and the more I tried the worse things seemed. Why (I held up my card), I have repeated this thing one hundred and twenty-five times without effect."

Again her laugh rang out; not mockingly, but full of wholesome encouragement. "But, where were your thoughts? Lips can only clothe our words with sound; there must be the vitalizing coöperation of the inner thought and word to make them fruitful."

To be sure! It all dawned upon me in an instant. I had sat down in my self-pity and repeated mechanically the affirmation I desired to see fulfilled in my home.

What could I expect other than I had received?

My humiliation was evidently visible, for her voice was like a mother's encouraging a repentant child when she said, "Well, never mind, dear; let it pass for a lesson you were kept after school to get. You will not miss it again. Let us get still and realize together that

of a truth, '*My home radiates comfort, light and cheer.*' "

Oh, the glory that came to me in that silence! My heart and soul went into the words now, and my home seemed flooded with a great light.

When Mrs. May arose to go, she said, "Remember, dear, to get in tune with life afresh every morning. Forget not to count your blessings, and they will multiply for you all the day."

I seemed to be in another world. I looked into the mirror. There were no traces left of that woebegone creature with a swollen face. The face in the mirror that looked back at me and smiled, was the face of one who had entered into a new joy, with intent to share it with the inmates of her home.

It was time for Benny to be coming. I went to the window, eager to catch the first glimpse of my boy.

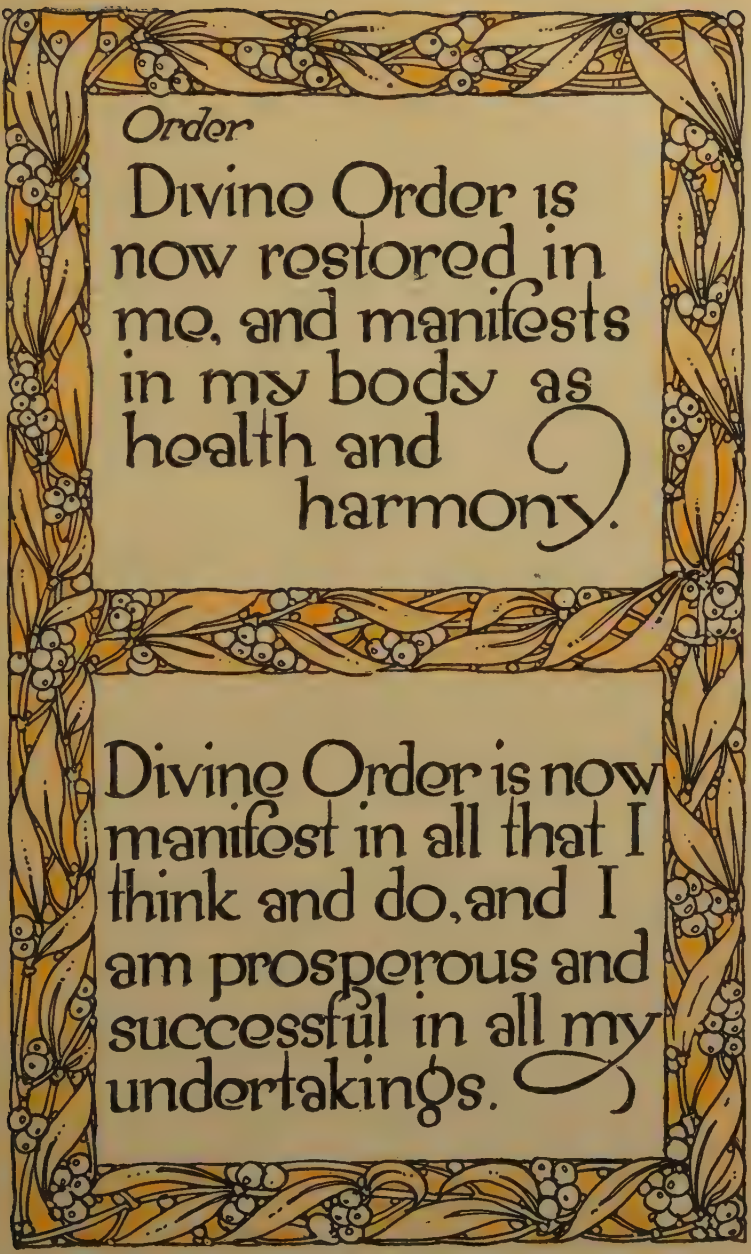
Yes, there he was coming up the walk, but not with his usual buoyant step and happy face.

He looked depressed, and his step was slow; then it dawned upon me that he was under the shadow I had cast upon my home that morning.

I flew to the door and flung it wide. I called to him, out of my new-found joy. He stopped a moment, as if in uncertainty, and then with quickened step, rushed into my arms. "O, mamma," he cried, "I am so glad!"

He told me how he couldn't study much, all day, " 'cause he felt so heavy in here," putting his little hand over his heart. Then together we entered into happy plans to surprise the father on his home-coming. If ever anybody wanted to atone for transgressions, I did, and I prayed continuously to be delivered from the temptation of ever again falling into the snare of negative thought.

When at last Benny and I had put the finishing touches to our "surprise," he stationed himself at the window to watch for his father's coming. Soon his shout called me to his side, and the one glimpse I


Order
Divine Order is now restored in me, and manifests in my body as health and harmony.
Divine Order is now manifest in all that I think and do, and I am prosperous and successful in all my undertakings.

caught, before the boy opened the door, revealed a bowed head and a general appearance of dejection. How my heart smote me! Here was another evidence of my morning's error. The boy noticed it, too, and was quick to meet his father with a smile and a kiss of welcome. And I? Why, I stood at the door and did all that I knew to prove to him the manner of woman who *now* had charge of his home. I was rewarded for my efforts by the pleasure that came into his face.

It seemed that he, too, had passed a miserable day, and that everything had gone wrong at the office, but some way, he believed, everything would work out all right, now that he saw the silvery lining of the cloud.

The radiating comfort, light and cheer that Mrs. May and I had affirmed, became a visible thing in my home that evening, and John declared there was no place so restful to his soul as our own cozy little home, *and I propose to keep it so.*—M.

BLESSINGS PAGE

"Before thou eatest, pause and raise
Thy thought to heaven in grateful praise."

The Blessing Page will be a feature of The Home. It is open to all who have something good to offer as acknowledgments of the Father's loving providence.

To follow the foreign custom of laying an extra plate for the Divine Guest at every meal, would be a wonderful reminder of our acknowledgment that

"Christ is the Head of this house;
The unseen Guest at every meal,
The silent Listener to every conversation."

There could be no careless eating and drinking with such a reminder before us; there could be no unprofitable conversation or discordant thinking with the expectancy of that waiting plate at our table.

When a child, I lived near a settlement of Quakers.

My father often adopted their form of grace—deep and reverent silence, with bowed head—before the meal was served. I always liked that kind best; it seemed so restful and sweet. We need to practice getting still, that the gratitude and thankfulness of our souls may enter into the chemistry of our digestion.

TABLE BLESSINGS

Father, while we partake of these, thy bountiful blessings, with thankful hearts we praise and thank thee that thou hast filled us with the living Substance of intelligent Life.—*H. M. S.*

Blessed be the Lord our God, who daily loadeth us with benefits. We thank Thee, our Father, in Jesus' name.—*H. B. S.*

THE SELKIRK GRACE

Some hae meat, and canna eat,
And some wad eat that want it;
But we hae meat and we can eat,
And sae the Lord be thanket.

—*Robert Burns.*

Out of thy unmeasured bounty, O thou lavish Giver of good, we receive these elements of physical sustenance. May we through them partake of the living Bread which comes down out of heaven; may we through them drink of the Spring which slakes all thirst. So may we be nourished to the growth divine, to the end that our lives may become thy life, thy life our lives. . . . In the name of Him who has taught us how to give thanks, amen.—*I. O. S.*

A good heart, a tender disposition, a charity that shuns the day, a modesty that blushes at its own excellence, an impulse towards something more divine than mammon: such are the accomplishments that preserve beauty for ever young.—*Lord Lytton.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
September 20 to October 20, 1919

Divine Order is now restored in me, and manifests in my body as health and harmony.

PROSPERITY THOUGHT

Held daily at 12 m.
September 20 to October 20, 1919

Divine Order is now manifest in all that I think and do, and I am prosperous and successful in all my undertakings.

SILENT UNITY HEALING

HEALTH

Los Angeles, Cal.—A year ago in writing you I mentioned having a red spot on my nose, which for several years had been slowly growing larger and redder. Today the spot is entirely gone. I cannot begin to tell you how grateful I am for your prayers.—*Mrs. B. C.*

Tacoma, Wash.—I wrote for prayers to heal neuralgia of the teeth. Almost before my letter had time to reach you, the trouble disappeared.—*A. J. H.*

Alameda, Cal.—I wish to express my thanks and appreciation for the good I have been fortunate enough to experience, and also for the healing of my brother, L. R. K., of a dislocation in the lower spine. He was suffering so that it was impossible for him to lie down. He had been obliged to sit up two nights, when I sent the telegram. The next day he showed signs of improvement, and went to bed and slept. He had walked with crutches. They were discarded, and the third day he was up and dressed, taking a ride on the street car to the City Hall, to transact some business. The next day he went back to work. The doctors thought that he would be home a week or ten days, at least. I considered the healing a prompt demonstration. The Law acted quickly and easily.—*Mrs. A. H.*

Riverside, Cal.—My thirteen-year-old daughter, E., was taken suddenly ill. Two days later I telegraphed you for prayers. On the fifth day, the raging fever, which had been 104 degrees, was a trifle lower, and that night it disappeared entirely. She had been spitting blood; this trouble also ceased. The tenth day she came downstairs. The next day she went outdoors. In two days more she was driving our car. I have never known of such a recovery.—*Mrs. F. P. G.*

Edmond, Okla.—The niece, for whom I asked your prayers, was not expected to come out of the hospital alive. She is now able to help do her own work, and everyone thinks it is a miracle. She is so thankful.—*Mrs. O. H. F.*

Minneapolis, Minn.—I wish to thank Silent Unity for the beautiful healing which I have experienced. I had been ill for weeks, with a pain in the lower part of my back. I had worked the best that I knew, and I finally called for your coöperation. I had my husband help me get to my feet. I began to walk the floor, but it seemed that my limbs were giving way. However, I walked and worked,

declaring that God is my life, my strength, my all, and that I could be resurrected that beautiful Easter morning. I kept on knowing the Truth for an hour, and then I was free. God had answered my prayer.—*Mrs. S. L.*

Kansas City, Mo.—I thank you for your prayers, and I praise God. Very soon after I wrote you the indigestion was healed.—*Mrs. E. O.*

Mandan, N. D.—Please find a love offering inclosed. I am free from constipation, and I feel so grateful for being healed.—*Mrs. O. D. W.*

Washington, D. C.—I am happy to report my son's condition as constantly improving. His right eye is entirely well, and he has gone back to work. He is getting along splendidly. I am so thankful for the wonderful blessings we have received.—*Mrs. A. J.*

La Junta, Colo.—Please accept the inclosed love offering. I was instantly relieved of piles after writing you. —*Miss C. J.*

Pillsford, N. Y.—I wrote you a few weeks ago for prayers, so that R. H. would not need to have his foot amputated. It has been saved. Many thanks for your prayers.—*M. L. H.*

Los Angeles, Cal.—I thank you for your prayers for my brother. When we telegraphed you in his behalf, he was almost dead with typhoid fever. Two or three hours after sending the telegram, he began to recover.—*O. M.*

East St. Louis, Ill.—After writing you for my wife, the abscess in her throat broke, and she was immediately relieved. We are both very thankful to you for your prayers. We cannot sufficiently express our gratitude for the many instances of your healing help.—*W. R. W.*

La Grange, Ky.—A few years ago I wrote you, asking prayers for the removal of a growth on my head. For some time it seemed to remain as large as ever. I was advised to go to a doctor and have it cut out, but instead I kept daily repeating the statement which you had sent to me, believing that in time the growth would disappear. One day it became sensitive to touch, and I pressed on it; pus came out. This kept up for several days. Then the place healed, and today it is entirely well. I believe that God, through Unity, cured me, and I give thanks.—*Mrs. C. L. B.*

Wheeling, W. Va.—I am so happy to say that from the time I sent the letter, the little one commenced to improve. No operation was necessary. Now she is in her

normal condition. I want to thank you over and over, and may God shower blessings upon you all.—*J. H. K.*

Vallejo, Cal.—My son had an ulcerated tooth; the dentist tried four times to draw it; the tooth broke, and the dentist did not get the root. I sent you a telegram, and in a little while the pain was gone, the swelling and ulcer, too. You can imagine what it meant to me. I was alone with him, and a blessed wave of Divine Love just took possession. God's healing love had enfolded him, and it was able to protect him from ulcers, pain, dentists, and knives. Peace, love, harmony, health, and prosperity are all ours. I praise and thank you and God, our Father.—*Mrs. J. L. B.*

Dayton, Ohio—I thank you and the Lord for the healing of my fifteen-months-old baby of asthma.—*Mrs. D. H.*

San Antonio, Texas—I am happy to report that my little nephew, B. B., for whom I telegraphed you for prayers when he was struck down by an army truck, is well. He was cut about the head, and the two bones in his left arm were fractured. He improved rapidly. He had scarcely any pain, and is now running around as usual. We give God and Unity the credit for all good results.—*A. R.*

Los Angeles, Cal.—I telegraphed you for aid for my mother, who was ill with a cold. I wish to thank you and the Great Healer of all—our Father, for relief came at once.—*C. B.*

Los Angeles, Cal.—I thank you for your prayers for my husband. Soon after I wrote you the carbuncles disappeared. I praise God and thank you.—*Mrs. M. M. C.*

South Pasadena, Cal.—Some time ago I wrote to you, asking your help to overcome an annoying condition in my throat. The result was marvelous. I have had no trouble of this kind since.—*Mrs. E. L. Z.*

Kansas City, Mo.—When I wrote asking your help, I had been unable to sleep for some time, on account of a cough. Shortly after my letter was mailed, I became quiet, and slept the rest of the night. The next morning I could not speak, but went to work as usual. About 3 p. m. I went home, read Unity literature and prayed. After a while I slept, and on waking could speak in my natural voice. All the fever and pain had disappeared.—*R. E.*

Detroit, Mich.—I thank you for your prayers for my son. He is healed, and his discharge from the service is applied for. He had been in the hospital seven months, having been wounded at the Argonne Forest. He is entirely well, and does not even limp.—*Mrs. R. F. E.*

Somerville, Mass.—I asked your prayers for freedom from gallstones. I was truly in need of help, for I had lost courage. Now I am strong again, and able to do my work. I proved that the Word of Truth is powerful. I have found myself, and my heart is full of thankfulness.—*E. C. J. H.*

Creston, Iowa—I wrote you asking prayers for my husband who was troubled with ezcema on the limb and a lame shoulder. Both members have returned to their natural state. The prayers for my daughter that she might succeed in school work are being wonderfully answered.—*Mrs. C. M. D.*

Lexington, Neb.—I asked your prayers about two weeks ago for Mr. C. J. P., who had a very serious case of smallpox, malaria fever, and stomach trouble. In a little over a week from the time you commenced praying for him, he was able to be out and take a hundred mile automobile trip. He is now back at his work again.—*C. C. P.*

Pasadena, Cal.—I had what I thought to be sciatica in my left leg. I wrote you, and prayed to God for help. I am now perfectly well. Please accept the inclosed love offering, and my heartfelt thanks for your prayers.—*A. G. McF.*

St. Louis, Mo.—I wrote to you asking prayers to help me overcome a cold. I was relieved in a very short time. I thank you for your ever-ready help in time of need. Inclosed please find love offering.—*Miss E. K.*

Columbus, Ohio—The protecting and healing power of God has never been better demonstrated to us than in the case of our small daughter. With a child's curiosity she struck a match, which caught the tassel of her bath robe afire. When I heard her scream I rushed to her to find one side of her all ablaze, even her hair. God granted me enough presence of mind to wrap her in a rug. She was writhing with pain when the word, "Unity" came to me. I at once 'phoned a telegram to you. Five minutes had scarcely elapsed when she stopped crying and asked to go to bed. She soon came downstairs to have her burned clothing removed. One side of her face was burned up to the eye and ear. The side, hand, and underneath one arm were burned so badly that the skin was nearly gone. By evening the swelling had left her face and ear; the smart had left the burned spot on her face, and the blisters on her ear were nearly gone. Now her face is almost devoid of all semblance of error; her hand is healed and her side is scabbing over beautifully. There is no trace of a scar. "The

Word of God is quick and powerful."—*Mrs. G. C. Treaster, Sta. D., Route 4, Columbus, Ohio.*

St. Louis, Mo.—My daughter is entirely well, every symptom of the facial paralysis having disappeared. The condition of my teeth and gums about which I wrote you has disappeared. I am rejoicing in a consciousness of that inherent power by the righteous use of which one can eradicate any condition that is not good. I inclose a love offering.—*T. J. K.*

Chicago, Ill.—I had had asthma all my life. I asked your prayers, and have not been troubled since, for which I am very thankful.—*B. A.*

Belle Fourche, S. D.—I am so happy to tell you that I passed through confinement beautifully, without any labor whatever. It was all over before we could call the doctor or nurse. My friends had feared that I would not live through it because of trouble in my former confinement. I am so thankful for your prayers.—*Mrs. J. N.*

Le Roy, Kans.—Please discontinue prayers for me. My back and sciatica nerves are healed. I thank you for your prayers.—*W. W.*

Monument, Colo.—I am very thankful for your prayers. The stomach trouble of years is gone. I can eat anything without suffering afterward. Unity has brought such a change in the entire family! My two little boys were getting beyond control until I began to study Unity. Now we all work together.—*Mrs. E. L. D.*

The Dalles, Ore.—My daughter, for whom I asked your prayers, is now healed of inflammatory rheumatism. I am indeed grateful to God.—*Mrs. M. S.*

Kokomo, Ind.—I suffered for two years with sore and swollen glands. I treated with doctors of different schools. I received no help and very little encouragement. Finally I went to a highly recommended physician and had an X-ray examination. The physician stated that my trouble was undoubtedly tubercular. He talked very discouragingly, and made an appointment for a few days later. Upon the suggestion of a Unity friend I wrote you for prayers. The promise, "Before they call, I will answer," was proved to me. When I went back to the physician in a few days, he greeted me with this remark, "There is nothing the matter with you. You are in a perfectly healthy condition." That was several months ago, and I have had no return of the condition. I give God, through your prayers and teaching, the glory.—*Mrs. B. C.*

Madison, Wis.—I wrote you for prayers to be healed

of a rash, weak kidneys and a cold of long standing. I am glad to say that I am freed from them all. I did not notice the disappearing of the rash. One day my husband asked me how it was, and when I looked it was all gone. The other things went in much the same way. I am indeed very grateful for these demonstrations.—*G. W. T.*

Modera, Cal.—I wrote you for prayers for my sister, who was losing her mind. Twice before she had to be sent away on this account. Since you have commenced praying for her, her mind has become perfectly normal. I cannot praise God enough for his wonderful healing power.—*E. J. H.*

Highland, Ill.—The rheumatism has entirely left me. It was a great temptation to use liniments, but I committed all to God, and he has rewarded my faith.—*Mrs. O. G.*

Covington, Va.—My feet have been healed. I am most grateful for your prayers.—*Mrs. L. A. S.*

PROSPERITY

Maplewood, Mo.—My brother who lost his position has been reinstated. I am praising God every minute for this wonderful demonstration, in answer to our prayers of faith.—*C. W.*

Provost, Alta., Canada—I have obtained a good position. I am more and more conscious of the omnipresence of Spirit, and the old habits and fears are giving way to the inflow of good. My environment has changed; everybody is forwarding me a friendly smile. Words cannot fully express my thanks for the good that is coming to me through your prayers.—*Mr. I. O.*

Philadelphia, Pa.—I want to thank you for your prayers in helping me to secure my present position. Every day I feel more and more the power of Divine Guidance and the inspiration of the Christ-Mind. This is due to your instructions, and to your prayers in my behalf. Thoughts of love and thankfulness go from my heart to you, continually.—*S. H. R.*

Abbott, N. M.—I am writing this morning, with a heart full of thankfulness, to tell you my purse was found yesterday, and was returned to me with all its contents.—*Mrs. W. J. M.*

Omaha, Neb.—Please accept the inclosed love offering. I received another increase in salary this month. I thank you very much for your prosperity prayers.—*F. D.*

Carbondale, Ill—I wrote you for prayers to help me fill my vacant rooms, and even before your letter reached me, I had more applicants than I had rooms. I have even rented my basement.—*Mrs. G. McM.*

Blessing, Texas—It is with a grateful heart that I am writing to tell you of the wonderful change that has taken place in my affairs since I wrote to Unity for prosperity prayers. Everything has changed for the better, and I truly thank God for his bountiful love.—*H. H. L.*

Wyandotte, Okla.—I am praising God for his speedy answer to prayer. It seemed that we could get no machine to cut our wheat. I asked Unity to pray for us, and before I mailed the letter, a man came to cut the grain.—*E. W. Z.*

Charleston, Mo.—You may discontinue your prayers for me, as everything is adjusted in harmony with Spirit. The strike is settled, and I have been getting along with my work a great deal better.—*E. O'R.*

West Somerville, Mass.—About a year ago I came into possession of some old copies of Unity. While some of it was Greek to me, the parts that I could understand fascinated and satisfied me, as nothing ever had before. During my spare moments I would open the book at random, and pick out some sentence which always seemed to apply to my particular case. Then I would go on with my work, feeling happier. After reading about the Prosperity Bank, I decided to write for one. Nothing in particular happened for a time, but about three days before the payment for the bank was due, I received a letter from a relative presenting me with fifty dollars. The next day I received and accepted an offer of a position with another firm, at a salary of thirty dollars a month in excess of the first position. Once during this period of time I became ill. I wrote Silent Unity for prayers, and the morning my letter was received, I recovered. I feel that God is always with me. Whenever I lose anything I ask to be directed, and never once have I failed to find that which I lost. When one knows the Truth and applies it, life becomes a joy.—*F. M. C.*

San Francisco, Cal.—I rented my first rooms the day my Prosperity Bank came. It arrived in the afternoon mail. I opened the bank and deposited the first dime in it, and repeated the statement. About an hour later a lady came and rented my parlors for herself and daughter. Later I rented the remaining room to a young man. I am very grateful for your prayers.—*Mrs. M. B. McL.*

PROTECTION

Okanogan, Wash.—My son, for whom I wrote you for prayers for safety, was at the front on the battlefields of France. He was right there when the signal was given to stop fighting. He made good, and was promoted to the office of lieutenant. All through the war he carried in his breast pocket one of the little protection pages from a Unity Magazine. He wrote that he always knew that he was safe, because Unity was praying for him.—*L. E. P.*

Port Angeles, Wash.—My nephew has just returned from France. He has come back to us strong and sound in every respect. It is with genuine thanksgiving that we recognize what has been done for him.—*L. A. S.*

Fredericksburg, Va.—I thank you for your prayers for my two nephews. The lad who is a lieutenant in the British Navy was in many battles, but was never even wounded.—*B. F. R.*

Breckenridge, Texas—I thank you for the help you gave my brother-in-law while in service in France. He is with us again and says he appreciates what you did for him. He says he met with experiences which he knows would have been impossible for him to pass through except by God's help. He went through the war without a scratch, and never had to fire a shot. He was in the front trenches many times, but when he was not doing engineering work he was held as a reserve.—*Mrs. W. W. H.*

New Castle, Wyo.—I wish to tell you all, who have given so much to humanity by the publication of Unity, the wonderful protection I have received twice of late through spoken words of Truth. I am homesteading quite alone on the prairie. Last week, during a dreadful electric storm, I declared, "The Living Spirit of Christ is in this house, and no harm can come to it or to me." Lightning struck the earth a yard from my bedroom window, but spared the house. Tonight another storm has just ended. I repeated the same words. While all around me the storm played, my house and its inclosure stood in sunshine, and a gentle rain fell on my thirsty flowers. I was wonderfully moved to gratitude for this manifestation, not only for the danger avoided, but the experience revealed to me the great goodness of God to those who fearlessly have faith in his words. I thank you for all you have taught me, and for all the good I have derived from being a Student of Truth under your guidance.—*T. G.*

CONTROL OF ELEMENTS

Sidney, Mont.—God heard your prayers and sent this community a good rain. I am sure we shall have a bounteous harvest this year. Praise God!—*Mrs. C. S.*

Tagus, N. D.—The day that I received your letter we had a beautiful rain. I praise God for his promises and for the fulfillment of them.—*Mrs. E. M. E.*

Melville, Mont.—Praise God for showers of blessings. South central Montana has been visited with rain, for which I asked your prayers.—*Mrs. F. D. G.*

Vancouver, B. C., Canada—I asked you to pray for rain for a district in Alberta, Canada. They have had an abundant downpour. Praise God!—*Miss C. MacD.*

HELPED BY UNITY LITERATURE

Marshall, Mo.—The Weekly Unity is certainly a good paper. Every time a question arises, here comes Weekly Unity with the answer.—*Mrs. A. S.*

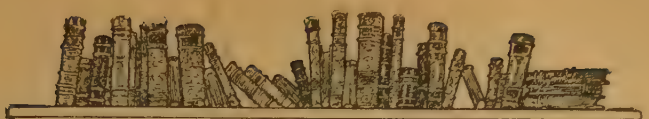
Pagosa Springs, Colo.—Many wonderful things have come to us through our study of Unity. About a year ago we were desirous of selling some property in the country. I affirmed for the sale of it; we spoke to no one about it, nor did we advertise, but we had three cash offers within three days. Shortly after that, my husband was offered a better position in the line of work he likes best, and we moved to a nicer town and into a house with more conveniences than we have had. I found some traces of insects in our new home, but I affirmed freedom from such annoyances and have not been bothered since. Your publications have helped me so much that I am going on in the study of Truth. God bless you and your work.—*H. H. S.*

Fort Wayne, Ind.—So much strengthening and uplifting thought and service come from Unity Magazine and Weekly, that I praise God daily for them.—*Mrs. E. C. D.*

Paris, France—Of all the Truth magazines and expositions of Truth that I have read, Unity is the most unselfish and the one that breathes only Love.—*A. H.*

BE YE TRANSFORMED

Washington, D. C.—For many years I had a defective memory. Now I affirm that I have the best memory that God ever made, and I give thanks for it. To my delight I find that I can remember numbers, which I never could do before. I thank you most sincerely for your many kindnesses to me.—*O. M. D.*



PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by UNITY SCHOOL OF CHRISTIANITY (Incorporated) Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States	$1.00
Unity Magazine one year, in Kansas City, Mo.	1.25
Unity Magazine one year, in Canada	1.12
Unity Magazine one year, all foreign countries	1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

THE SUMMER SCHOOL AT KANSAS CITY

As foreseen, the Summer School was a great success, one hundred and twenty-five students being enrolled, representing eighteen states and two foreign countries. The percentage of attendance was high, many of the students having been present at all the classes, which numbered four a day. Two evening lectures a week were also given, besides the talks at the regular Wednesday evening Healing Meeting and the High Noon Silence.

Bible Study, Primary Lessons in Truth, a Concentration Class, Lessons in the Science of Prosperity, Lessons in Basic Principles, Mind Training for Truth Students, Spiritual Housekeeping, and Growth in Consciousness comprised the course. The teachers were inspired and the students were most earnest and responsive.

We feel that these seekers for Truth who came to us from far and near have gone forth as radiating centers of wisdom, love, and power to teach, heal, and bless all those whom they meet.

Now the Unity Summer School is an established factor in our future activities. Thus the Father's work gradually grows at Unity.

* * * * *

The students of the Summer School formed an organization to be known as "The Alumni of the Unity Summer School of Practical Christianity." Dr. F. Lund Ewing, of St. Augustine, Florida, was elected president, and Mrs. R. E. Baldwin of Kansas City, secretary.

The organization became active at once by starting a fund for the new Unity Hotel, soon to be erected. When this hotel is completed, the students at future sessions of the Summer School and our friends from out

of town will know that they have a home at Unity always awaiting them.

Mrs. M. C. O'Neill, of the Unity Library, is treasurer of the organization, and those who wish to give to the hotel fund may send their contributions to her.

PUBLISHERS' NOTES

From all parts of the globe there comes rejoicing that Unity Magazine is reaching its people much earlier in the month. Yes, it is the desire of the Unity School that each subscriber receive this handbook of Truth by the first day of the month, instead of the fifteenth, as was the custom in past years.

This magazine is steadily growing in circulation. Each month we find it necessary to increase the succeeding issue fifteen hundred to two thousand more, in order to supply the ever growing demand for this periodical of Practical Christianity and Christian Healing.

We ask you to ultilize your Truth literature. Do not waste it by throwing it away. If you see that you will not require it for further use, mail it to some person who is now hungering for the Word as you once were. Do you remember how you were in need of light and some kind friend was the Good Samaritan and gave you the message of Truth? Then, remember that you, too, have a part in the leavening.

Isn't it interesting to learn that not a letter, not a prosperity bank, goes out from Unity without first attending a blessing service at Silent Unity? The very atoms of the paper on which the letter is written are impregnated with the healing, quickening thought, and the recipients of these letters and banks are literally handling sacred things; for have they not been dedicated to the Most High by a body of consecrated workers such as the world has probably never before known?

The New Wee Wisdom, our children's magazine, steps forth this month beautifully clothed and illustrated. to make its first bow to our little ones. Just think of what it has to say right at once! "Peter Pan—Walks and Talks With Boys;" "Busy Sunbeams," needle craft; "Star Stories—Studies Out of the Book of the Sky;" beautifully illustrated Bible Stories; a Puzzle Page; Nature and Animal Stories;

Poems and Pillow Verses with illustrations; a live Booster Club with our Royal in charge. It is now a full grown magazine in big print; and such hand drawings and pictures, made to order by Rickert Fillmore!

A notice in the July Unity regarding the Prosperity Bank beginning with "Does It Work?" and closing with "It Works!" has brought in a flood of new subscribers. People know a good thing when they see it. Take time by the forelock. Send for a Prosperity Bank and fill it up with coins which can be used in due season for buying Christmas books.

We do not publish books for the trade, and our presses are so busy that we cannot undertake the printing of any matter outside of our regular publications. Neither do we review nor advertise miscellaneous books.

The Unity School has bought a 58-acre farm, 17 miles from Kansas City. Army tents form the present equipment for the accommodation of Unity workers out on vacation and week-end camping trips. The scenery is inspiring, the water is fine, the garden "sass" is abundant, so what's to hinder the Unity friends coming to take the summer course to be given at the farm in July, 1920? Plan accordingly.

Would you care to have us send you six assorted recent issues of Unity Magazine? The magazines sent will be ones taken from our surplus files, and will therefore be our choice. If you want the six magazines, send 25 cents and we will mail you an assortment.

Mabel Huntley and her sister rested on the Principle in the midst of most trying war conditions, when others were distraught and bewildered. These two faithful souls recognized man's extremity as God's opportunity, and worked with the Law, not only to their own protection and advantage, but also for the help, convenience and comfort of all with whom they came in contact during those times that "tried men's souls." We recommend "A Truth Student With the Soldiers."

What are *you* doing to show your appreciation of the Truth? Ask yourself this question and these, too: Has your life been made happier and your world better through your knowledge of Practical Christianity? Have you not

gained ideas from the teachings that are now working for your greater success? And has not your health been benefited by the Word of life and strength which is found in every line of Unity literature?

If you answer these last three questions in the affirmative, as thousands throughout the entire world are answering them, we are confident that you are showing your appreciation by helping others to enjoy the same blessings that now are making your life more worth while. Each one of us is given daily, many opportunities to help those who have not an understanding of Practical Christianity, and each one of us should feel the personal responsibility of passing on the Truth that has meant so much to us.

Just a book or a subscription to a magazine that points the way to the Light, will often change the entire life of a person, yet many students of Truth have not taken the responsibility upon themselves of sending helpful literature to those they know who need it. As we are devoting all of our time, energy and resources to the promulgating of Truth, we feel that our students and friends should help the good work along whenever possible, and one way to do this is by placing our literature where it is needed. Suppose *you* start right now to do what you can to lighten the burden of others. Our periodicals, Unity, Weekly Unity and Wee Wisdom, are ever ready to be sent where they are needed.

Keep in touch with the current metaphysical teaching of the day. Find out what the advance schools of spiritual thought are giving to the world. All this you will find in Weekly Unity, the leading periodical devoted to Practical Christianity.

You will find in each issue of Weekly Unity articles on subjects that are vital to your welfare—Practical talks in the "Ten O'Clock Silence"—Valuable thoughts in the "Good Words Club"—"Suggestions for Daily Meditation"—Helpful reminders in "Things to be Remembered"—The Vegetarian Department, with ideas that will prove beneficial to your health and finances—Eight pages of uplifting reading. Subscription price, $1.00 a year.

The conception of God's infinite substance and the manner in which one may acquire this substance and bring it into visible manifestation, is dealt with in "Giving and Receiving," written by Charles Fillmore. Giving is as great a problem as receiving. One must first learn to give, then the receiving comes automatically. One must learn to give,

not as charity, but as described in this wonderful little booklet. Printed on good book paper, in large, clear type. Art cover in two colors on artistically designed Antiquarian paper. "Giving and Receiving" is inclosed in a handmade envelope. Thirty-two pages; price 20 cents.

Students of "Lessons in Truth," by H. Emilie Cady, are finding the Index, which has been added to the late editions of the book, to be of special value to them in their study of the Lessons. Former editions of Miss Cady's book did not contain this helpful feature.

Just to give our readers an idea of how helpful this Index can be to them, we mention these specimen lines selected from the 350 references of the Index:

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Victory in the Silence of the Soul	131
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We Must Seek at the Source	88
Worship, Spirit of, Same in All	114, 115

The Index will be found in these 1918 and 1919 editions of "Lessons in Truth;" pocket size (paper cover), price 50 cents; regular paper cover edition, price, 50 cents; cloth binding, price, $1.00.

The new cloth editions of "Christian Healing," "Lessons in Truth" and "Miscellaneous Writings" have been bound exactly alike. Each is covered in a rich, dark blue cloth, and when all three are together, being the same size and color, they form a handsome Unity library. All of our future cloth bound books will appear in this uniformity of binding.

Besides the cloth binding, we can supply our two standard text books in paper cover, khaki cloth, and limp binding in pocket edition. A more complete description of the binding will be found elsewhere in this magazine.

The above mentioned books are listed in our catalog at the following prices:

"Christian Healing," paper cover, 75 cents; cloth binding, $1.50; khaki-bound, $1.50; limp binding (pocket edition), $2.50.

"Lessons in Truth," paper cover, 50 cents; pocket edition, paper cover, 50 cents; cloth binding, $1.00; khaki-bound, $1.50; limp binding (pocket edition), $2.50.

"Miscellaneous Writings," paper cover, 50 cents; cloth binding, $1.00.

Practical and durable cloth bound pocket editions of "Lessons in Truth" and "Christian Healing." These books are printed on very thin bond paper, in large, easy-to-read type and water-proof binding.

The volumes are sufficiently artistic in appearance to grace any library table. But they are especially recommended for general wear-and-tear use,—on the train, at the summer home, on the veranda, on the farm, or in camp.

Engineers, machinists, mechanics, lumbermen, and many other workers will find these volumes convenient to carry with them, since they are bound purposely to withstand the elements and continual hard use. In flexible cloth cover, neatly bound, $1.50 a copy.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in October Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
October 20 to November 20, 1919

Divine Love is now working mightily in me, renewing and restoring me to health and wholeness.

PROSPERITY THOUGHT
Held daily at 12 m.
October 20 to November 20, 1919

The mighty Spirit of Divine Love, expressed in me, draws to me an abundance of all good.

A COMPLETE LIST OF UNITY BOOKS

A Truth Student With Soldiers—paper 50 cents; khaki $1.00.
Aunt Joy's Nature Talks—paper 50 cts.; cloth $1.00.
Christian Healing—75 cts.; $1.50; $1.50; $2.50.
Lessons in Truth—50 cts.; $1.00; $1.50; $2.50.
Metaphysical Dictionary....50¢
Our Songs....50¢
Miscellaneous Writings....paper 50¢; cloth $1.00
Temple Talks....set, paper $1.00; set, cloth $3.00
Treasure Box....50¢
Truth in Song....30¢
Vegetarian Cook Book....60¢
Walk in the Light....paper 50¢; cloth $1.00
Wee Wisdom's Way....paper 15¢, 25¢, $1.00; cloth $1.50

A COMPLETE LIST OF UNITY BOOKLETS

All Sufficiency in All Things....20¢
Beaux Arts Series (6 booklets)....$1.00
Bible and Eternal Punishment....15¢
Catalogue....gratis
Consecration of the Room, The....25¢
Directions for Beginners....20¢
Eating and Drinking to the Glory of God....10¢
Faith's Fruition....10¢
Finding God....20¢
Finding the Christ....20¢
God's Hand, and Loose Him and Let Him Go....20¢
Giving and Receiving....20¢
Helps for Teachers of Practical Christianity....15¢
Holy Spirit, The....20¢
In Christ's Garden....50¢
Joy and the Way of Attainment....20¢
Life Demonstrated....cloth 75¢
Love: The Supreme Gift....50¢
Love's Roses....25¢
Maternity Treatments....10¢
Ministry of Holy Mother....15¢
New Race and New Earth....35¢
Oneness with God, and Neither Do I Condemn Thee....20¢
Only Good, and Other Talks....25¢
Path of Love....25¢
Philosophy of Denial....15¢
Practice of the Presence....20¢
Prosperity and Success....20¢
Prosperity Series (3 booklets)....50¢
Pure Reason and Honest Logic of Practical Christianity....20¢
Scientific Lessons....set 25¢
Talks on Truth....25¢
Talks to Men....20¢
Temple Talks....single volumes, paper 25¢; cloth 75¢
Trusting and Resting....20¢
Truth's Simplicity....20¢
Why Baptizest Thou?....15¢
Wealth and Wisdom....20¢

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of October to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 541 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 220 Savings Bank Bldg.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.

Mich., Detroit—Unity Center, Margaret Wood, Leader. Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's, 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.; Cleveland Truth Center, 322 Lenox Bldg., Euclid Ave. at 9th St.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Bldg., 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Texas, Dallas—Mrs. M. R. Stallings, 700 Elsbeth St., Phone Cliff 2075; The Metaphysical Bookshop and Circulating Library.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.; Raymer's Old Book Store, 1330 First Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3; The Higher Thought Center, 39 Maddox St., W1.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

G. W. C. PINS

The new price of Good Words Club emblem pins, in solid gold, is $1.50. This increase is due to the fact that the manufacturers have advanced the rates to us. Orders should be addressed to Central Secretary, Good Words Club.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Thos. H. Burnett, Tuolumne, Cal.

Mr. C. Winston Winters, R. R. 3, Murray, Ky.

Mrs. Minnie F. Schlosser, 569 Nelson Way, San Jose, Cal.

Mrs. F. A. and C. B. Hervey, San Carlos Hotel, Pensacola, Fla.

Mr. David Goeke, 516 W. 11th St., Davenport, Ia.

Mrs. Elmer B. Russell, 136 Horseheads, N. Y.

Mrs. Albert Bowman, 2106 Eighth Ave., Altoona, Pa.

THE UNITY PROSPERITY SERIES

The "Unity Prosperity Series" are three booklets that explain some important laws which govern Prosperity, Opulence, Success, and true Riches. At present the series contains three booklets, but from time to time we will make additions so the set will be a complete Series on this subject.

Mrs. Sophia Van Marter in "Prosperity and Success" turns the light on the business side of the triangle; Jennie H. Croft, in "Wealth and Wisdom" lights up the home side; and Charles Fillmore, in "Giving and Receiving" illumines the mental and spiritual side.

The booklets are beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. The present price of the three booklets is 50 cents.

THE HEALING LAW

"Christian Healing," by Charles Fillmore, is a book of lessons that seek to give a practical explanation of the healing system used by Jesus. It is arranged in twelve lessons, clearly expressed, so that anyone can understand and apply the teaching. The author has had over a quarter of a century of experience in this ministry, and these lessons are the outgrowth of his work.

The book is in its eighth edition, and the demand for it is constantly increasing.

What people think of "Christian Healing" is a stronger endorsement than any comments by the publishers could be. Below we give a few extracts from the many letters that are received, mentioning this book.

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Washington, D. C.—The book "Christian Healing," is a gold mine. I have read it through several times since I became acquainted with it, and expect to read it many more times. As a piece of metaphysical literature, it is "perfectly simple and simply perfect." I cannot express my appreciation of this book in mere words. Please accept my warmest thanks for it.—*Mrs. J. H. N.*

The present revised edition of "Christian Healing" contains 260 pages. The price of the book, in neat paper cover, is 75 cents a copy. In substantial binding of dark green cloth, with top and title stamped in gold, "Christian Healing" sells for $1.50; khaki edition, price, $1.50; handsome limp binding, $2.50.

LESSONS IN TRUTH

A Standard Textbook On The Principles Underlying Christianity

By H. EMILIE CADY

Twelve illuminating lessons on Practical Christianity comprise the contents of this remarkable book. The strong and inspiring teachings of "Lessons in Truth" form a valuable course in the basic principles of Truth. By unusual insight into spiritual laws, the author makes clear and practical the doctrine of Jesus Christ.

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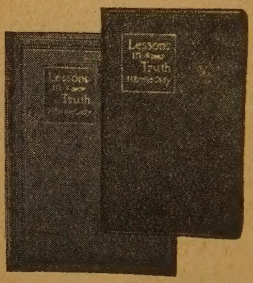

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